THE KAMALA LECTURES



Kamala Devi

The Kamala Lectures

THE BUDDHA

BY
U NU

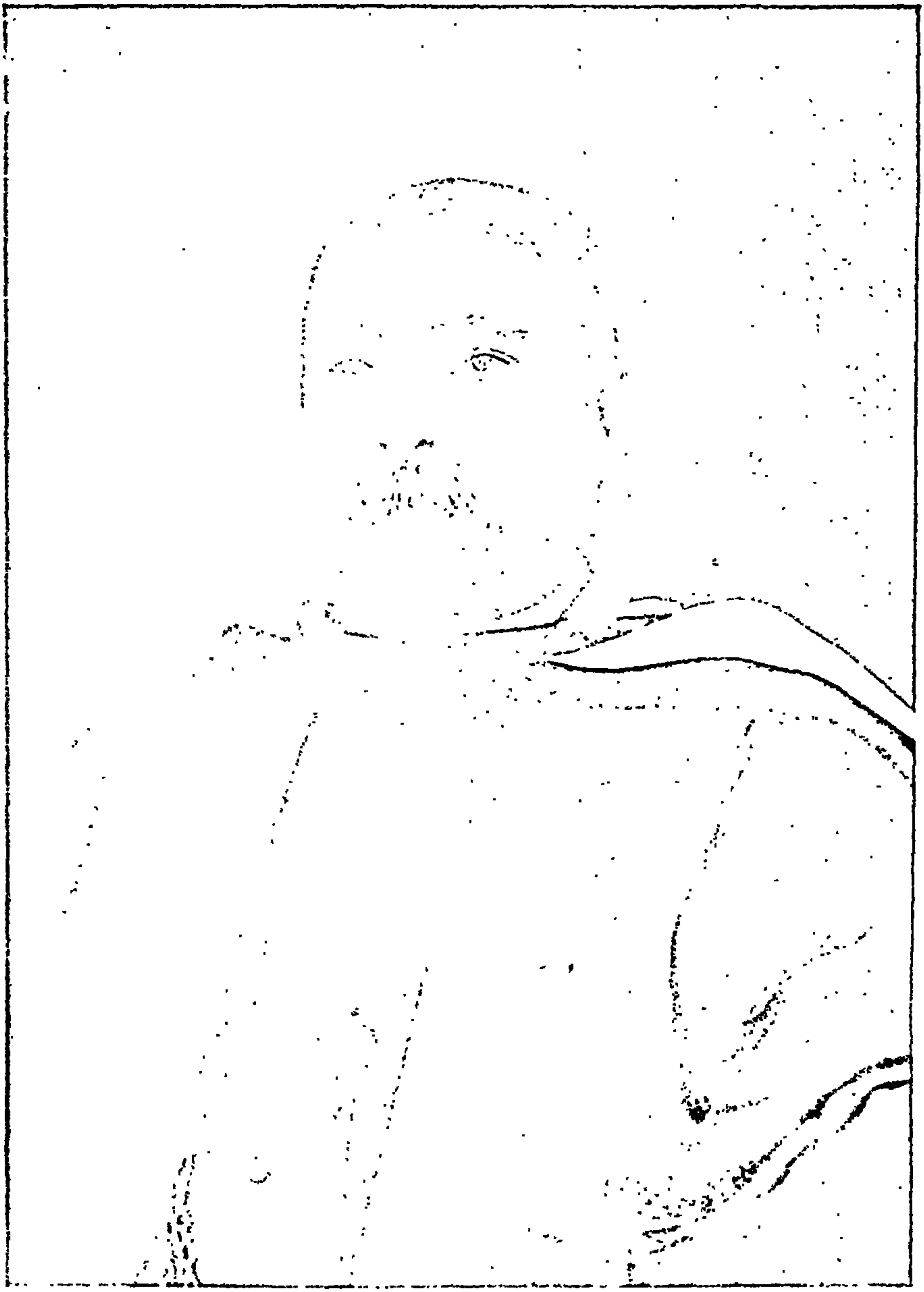
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SIR ASUTOSH MOOKERJEE

FOUNDER'S LETTER

77, Russa Road North
Bhowanipore
Calcutta.
9th February, 1924.

To
The Registrar,
Calcutta University.

Sir,

I desire to place at the disposal of my University Government Securities for Rupees Forty Thousand only of the 3 per cent. Loan with a view to establish a lectureship, to be called the *Kamala Lectureship,* in memory of my beloved daughter Kamala (b. 18th April, 1895—d. 4th January, 1923). The Lecturer, who will be annually appointed by the Senate, will deliver a course of not less than three lectures, either in Bengali or in English, on some aspect of Indian Life and Thought the subject to be treated from a comparative standpoint.

The following scheme shall be adopted for the lectureship :

(1) Not later than the 31st March every year, a Special Committee of five members shall be constituted as follows :

One member of the Faculty of Arts to be nominated by the Faculty.

One member of the Faculty of Science to be nominated by the Faculty.

One member to be nominated by the Council of the Asiatic Society of Bengal.

One member to be nominated by the Bangiya Sahitya Parishad.

One member to be nominated by the Founder or his representatives.

(2) The Special Committee after such enquiry as they may deem necessary, shall, not later than the 30th June, draw up a report recommending to the Senate the name of a distinguished scholar. The report shall specify the subject of the proposed lectures and shall include a brief statement of their scope.

(3) The report of the Special Committee shall be forwarded to the Syndicate in order that it may be laid before the Senate for confirmation not later than the 31st July.

(4) The Senate may for specified reasons request the Special Committee to reconsider their decision but shall not be competent to substitute another name for the one recommended by the Committee.

(5) The Lecturer appointed by the Senate shall deliver the lectures at the Senate House not later than the month of January next following.

(6) The Syndicate shall, after the lectures are delivered in Calcutta, arrange to have them delivered in the original or in a modified form in at least one place out of Calcutta, and shall for this purpose pay such travelling allowance as may be necessary.

(7) The honorarium of the Lecturer shall consist of a sum of Rupees One Thousand in cash and a Gold Medal of the value of Rupees Two Hundred only. The honorarium shall be paid only after the lectures have been delivered and the Lecturer has made over to the Registrar a complete copy of the lectures in a form ready for publication.

(8) The lectures shall be published by the University within six months of their delivery and after defraying the cost of publication the surplus sale proceeds shall be paid to the Lecturer, in whom the copyright of the lectures shall vest.

(9) No person, who has once been appointed a Lecturer shall be eligible for re-appointment before the lapse of five years.

Yours faithfully,
ASUTOSH MOOKERJEE.

PREFACE

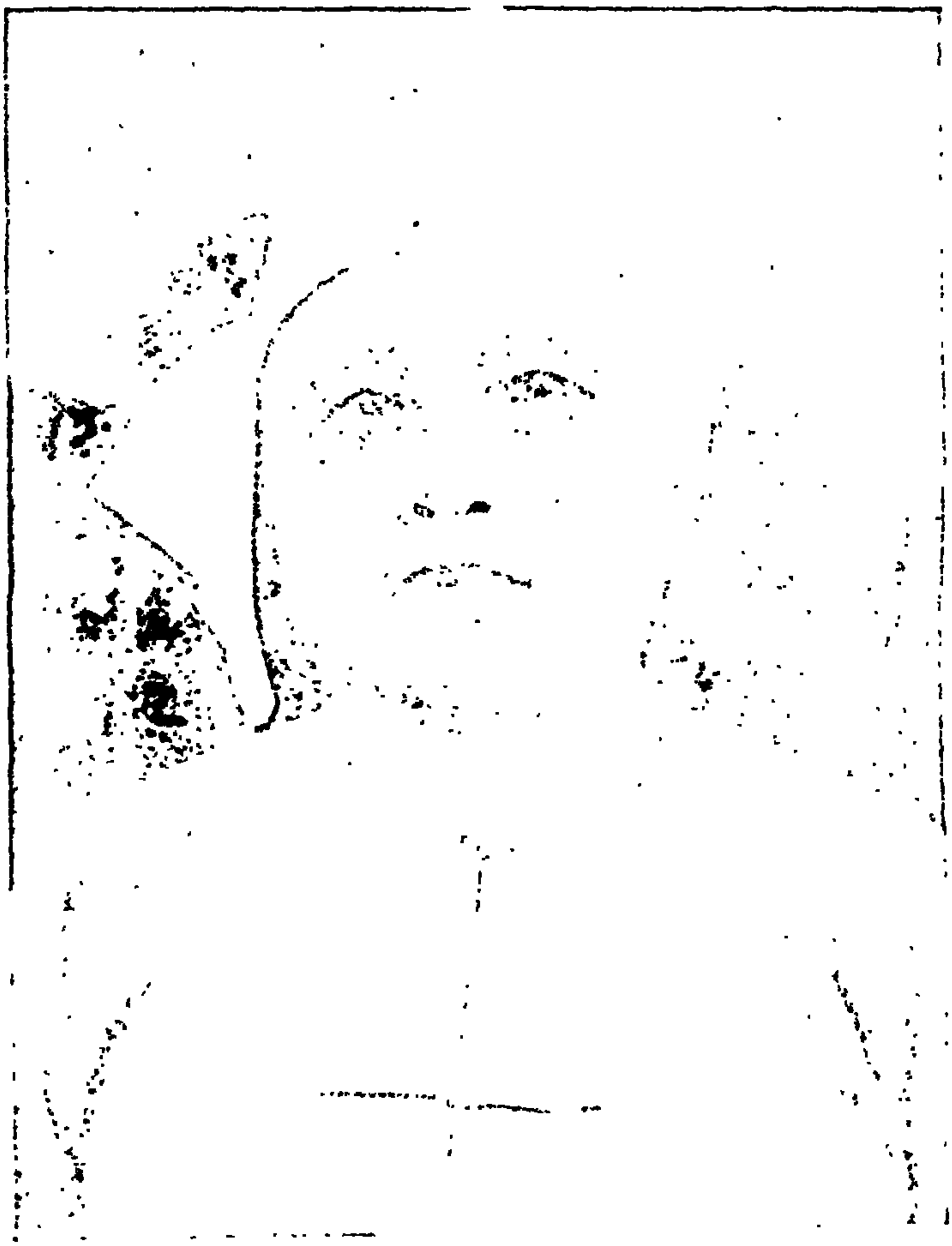
It was indeed very gracious of the Hon'ble U Nu to accept our invitation to deliver the Kamala Lectures for the year 1943, and fulfil his assignment much earlier than we had expected of one like him who has to carry on his shoulders burden of woes and worries of millions of people in his own land and outside. We of the University of Calcutta have, therefore, reason to be grateful to him.

There is one more reason why we should feel doubly grateful to him. An intensely devout follower in life, thought and action of the Lord Buddha and his way of life, U Nu chose to speak to us on the life of the Master and his teachings. The four lectures that go to make his book were originally delivered in English. But at the same time he wanted us to have these lectures translated and published in book form in as many as five major Indian languages: Bengali, Hindi, Marathi, Gujarati and Tamil, to which end he made over to this University an amount of Rs. 10,724 only. The University accepted both, his noble suggestion and his gracious gift. The translations are now under preparation and we hope to be able to publish them without any loss of time.

U Nu prefaced his lectures by saying that he was not a professional scholar and that he was speaking for the average intelligent reader or listener, and not for scholars and specialists. I am sure it was an expression of deep humility that characterises his personality, but at the same time I have no doubt that these lectures will be appreciated as deeply by scholars and specialists as by the average reader.

5th July, 1961. SUBODH MITRA

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THE LECTURER

LECTURE I

THE BUDDHA

Background

In speaking about the Buddha, I think I should first describe briefly the background, so as to enable my audience to grasp the subject easily.

Besides human beings and other living beings which are visible to us, there are many other kinds of beings in the world. The following are the various categories of the beings in the whole world :

1. The *Brahmās*, or Higher Spiritual Beings.
2. The *Devas* or Lower Spiritual Beings.
3. Human Beings.
4. Animals.
5. *Peta* or Departed Spirits or Beings in a state of continual misery.
6. *Asuraka* or Fallen Woeful Spiritual Beings.
7. *Nerayika* or Beings in the Nethermost Plane of Existence.

These beings come into existence, and after their span of life, they die. When they die, it does not mean they are annihilated. The *Brahmās* or Higher Spiritual Beings on their death may be reborn as *Devas* (Lower Spiritual Beings) or human beings. And when they die as *Devas* or human beings they may be reborn as beasts, or *Petas*, or *Asurakas*, or *Nerayikas*. The *Devas*, or human beings, or animals, or *Petas*, or *Asurakas*, or the

beings in the Nethermost Plane of Existence, also on their death may be reborn as one of the above beings according to the good or bad deeds they have performed. They are not annihilated but are certain to be reborn.

For all these beings, whether they are *Brahmās*, or *Devas*, or human beings, or animals, or *Petas*, or *Asurakas*, or Beings in the Nethermost Plane, to be reborn again and again, and to have to undergo old age, disease and death again and again are indeed dreadful ills.

Only on the rare occasion of the enlightenment of a Buddha do many of these beings get the opportunity to listen to the *dhamma* which could liberate them from these ills. Only then can they practise in accordance with this *dhamma*, and escape from rebirth, old age, disease and death. This *dhamma*, too, disappears some time after the death (*parinibbāna*) of the Buddha and it reappears only on the enlightenment of another Buddha.

Therefore, persons with great compassion in their nature resolve to attain Buddhahood with the intention of liberating the beings from those ills. However, by mere resolution they cannot become Buddhas. After they have made their resolutions, they have to dedicate themselves to the task and to persevere in it for innumerable existences. For instance, a person who through compassion wishes to cure people suffering from disease, will first have to resolve to become a doctor, but mere resolution will not make him a doctor. For several years he must go through a strenuous course of training and study before he can become a doctor.

There are ten major undertakings, called *Pāramī* in Pāli, for those who aspire to Buddhahood, and these are:

1. Giving away one's own possessions, such as one's own property, sons, daughters, wife and even one's life. This is *Dāna Pāramī.*

2. Guarding oneself from evil action and evil speech. This is *Sīla Pāramī.*

3. Renunciation of the worldly life. This is *Nekkhamma Pāramī.*

4. Acquisition of knowledge which can be beneficial to beings, and through this knowledge bringing about their welfare. This is *Paññā Pāramī.*

5. Exerting oneself to the utmost for the welfare and happiness of beings. This is *Viriya Pāramī.*

6. Being patient and forbearing under all circumstances. This is *Khantī Pāramī.*

7. Speaking the truth even at the cost of one's life. This is *Sacca Pāramī.*

8. After making a resolution, carrying out the resolution even at the cost of one's life. This is *Adhiṭṭhāna Pāramī.*

9. Having an attitude of benevolent goodwill towards all beings without distinction of any kind. This is *Mettā Pāramī.*

10. Guarding oneself from elation or depression in times when one's wishes are fulfilled or not fulfilled, thus cultivating equanimity of mind. This is *Upekkhā Pāramī.*

These are the ten major undertakings for one who aspires to Buddhahood.

Each of these ten undertakings is graded in three degrees of minor excellence, average excellence, and noblest excellence. It is not at all an easy matter to carry out to perfection all these ten undertakings, in all the three degrees. It is not possible to do so within a single lifetime, nor is it possible to accomplish them to perfection within a hundred or a thousand existences. It requires exertion and perseverance in innumerable existences to fulfil these obligations to perfection.

To explain these *Pāramīs* in an easy way, we may take the *Jātaka* or Birth-Story of the Future Buddha, usually called the Bodhisatta, when he was born a forest ape. A brahmin, who later was to become Devadatta, while searching for stray cattle, lost his way in a forest and fell into a deep pit. He was found there by the Bodhisatta Forest Ape.

(1) As soon as the ape saw the Brahmin's plight, his heart went out to him, and he felt full of love and pity, as if it had been his own offspring that had fallen into the pit.

(2) Then the Bodhisatta ape gave a promise to save the Brahmin at the risk of his life. He kept his promise by helping the Brahmin to safety.

(3) The Bodhisatta had to consider ways and means of saving the Brahmin, and came to the conclusion that only by leaping up from the bottom of the pit to its top-edge with the Brahmin on his back, he would be able to save the Brahmin.

(4) But there was a risk that the leap would not be high enough, and that the Brahmin would be killed in the case of failure. Therefore, the Bodhisatta made several experiments of leaping up to the edge of the pit carrying a stone the weight of which was about that of the Brahmin. Only when these experimental leaps showed that he could do it, the Bodhisatta ape made a leap with the Brahmin on his back and thus saved the Brahmin from dying of starvation and thirst in the pit.

(5) In thus saving the Brahmin's life, the Bodhisatta knew that he might die in the attempt; nevertheless, he was ready to give his life to save the Brahmin.

(6) When they got to safety out of the pit, the Bodhisatta felt very tired and rested with his head on the lap of the Brahmin. The ungrateful Brahmin had the idea that he would kill the forest ape so as to take home meat, and therefore struck the Bodhisatta on the head with a stone. The latter was not killed, though his head was broken, and he ran up a tree. Though the Bodhisatta was in great pain, he felt no anger or enmity towards the Brahmin.

(7) Neither did he show by deed or word any hostility or unpleasantness to the Brahmin.

(8) The Bodhisatta completely ignored the fact that an attempt on his life had been made, and kept his equanimity of mind.

(9) Moreover, the Bodhisatta knew that the Brahmin would be lost in the forest if left by himself, and so he guided the Brahmin out of the forest by leaping from tree to tree and leaving a trail of blood which dripped from his wound in the head, and which the Brahmin followed on the ground. Thus the Bodhisatta saved the Brahmin to the end in keeping with his determination to save him.

(10) In thus saving the life of the Brahmin, the Bodhisatta had no thought of gain of any kind, and he did it completely renouncing any worldly or meritorious gain.

In this story,

(1) the fact that the Bodhisatta saved the life of the Brahmin, while being ready to give his life in the attempt, is *Dāna Pāramī*;

(2) the fact that, in spite of being struck on the head with a stone, the Bodhisatta showed no hostility or enmity by deed or word is *Sīla Pāramī*;

(3) the fact that he did not wish for any gain or benefit for himself for saving the Brahmin is *Nekkhamma Pāramī*;

(4) the fact that the Bodhisatta considered ways and means of saving the Brahmin is *Paññā Pāramī*;

(5) the fact that the Bodhisatta made repeated experiments of leaping up to the top of the pit, thus endeavouring to ensure the Brahmin's safety, is *Viriya Pāramī*;

(6) the fact that although the Bodhisatta was in great pain after being struck on the head with a stone, he did not feel anger or enmity towards the Brahmin is *Khantī Pāramī;*

(7) the fact that the Bodhisatta kept his promise to save the Brahmin, even at the risk of his life, is *Sacca Pāramī;*

(8) the fact that the Bodhisatta continued to the end to fulfil his determination to save the Brahmin, in spite of the latter's attempt to kill him, is *Adiṭṭhāna Pāramī;*

(9) the fact that the Bodhisatta felt a surge of pity and love on seeing the Brahmin's plight in the pit, is *Mettā pāramī;* and

(10) the fact that the Bodhisatta entirely ignored the attempt on his life and kept his equanimity of mind, is *Upekkhā Pāramī.*

A person who has made a resolution for the attainment of Buddhahood has to exert himself continually to accomplish either all the ten undertakings or one of them. However small the extent of his exertion may be, it is never in vain. This small exertion in this life will serve as a foundation for further exertion in the next existence with a cumulative effect. Thus continuing to exert from existence to existence, the perseverance of that person in these undertakings reaches perfection after many existences. When the time for the consummation of that exertion is reached that person attains the Buddhahood.

Then, what is a Buddha?

A Buddha is one:

(i) who has discovered by himself, in completeness and without having to acquire it from any one else, the *dhamma* which is capable of liberating the beings from the ills of old age, disease and death;

(ii) who, after having practised according to this *dhamma*, has personally arrived at the last existence, after which there is no further birth;

(iii) who can teach and explain the *dhamma*, which he has discovered, to the *Brahmās*, *Devas* and men, so that they can understand it;

(iv) who, after thus teaching and explaining the *dhamma*, urges the beings to practise it so as to reach the endmost birth after which there is no more existence.

These are the qualities of a Buddha.

Personages with such qualities have appeared in innumerable numbers in the incalculable world-cycles of the past. And in this world-cycle of ours also, the Buddhas Kakusandha, Koṇāgamana, Kassapa and Gotama have appeared.

Today I will give a brief account of the life of the Buddha Gotama.

Birth of the Buddha Gotama

Just over two thousand five hundred years ago, the Kingdom of Kapilavatthu in the region of Sakya in India was ruled by King Suddhodana.

His Chief Queen was Mahāmāyā. One day Queen Māyā had an extraordinary dream. In this dream, she was placed on a couch by the four king-gods of the *Catu-mahārājika* spiritual plane of existence, and was taken to a golden edifice inside a silver mountain near the Anotatta Lake in the Himavanta Mountain Ranges. While she lay asleep in this golden edifice, a white elephant came out from the North and circled the Queen with his right side towards her. After circling the Queen thus, the white elephant struck her on the right side, and seemed to enter her womb. Not long after this dream, the Queen conceived. When the time of confinement approached, the Queen had a very strong desire to go and visit her birthplace, the kingdom of Devadaha. While the Queen and her retinue were between the Kapilavatthu and the Devadaha kingdoms, and had arrived at a Sāla Grove in Lumbinī, she gave birth to a son on Friday, the Full Moon Day of Kason (Vesākha, May) in the year 68, which has been calculated to be equivalent to 623 B.C. This son was named Siddhattha. *Siddha* in Pāli means accomplishment or fulfilment. *Attha* has the meaning of benefit or advantage. The name Siddhattha thus meant "Prince who would fulfil all things".

Soon after the birth of the young Prince Siddhattha, the Rishi or Great Hermit Kāḷadevala, also known as Asita, who was the preceptor of King Suddhodana, paid a visit to the palace. This Great Rishi was very much venerated by the King and the people of the whole kingdom, and had a

great deal of spiritual influence and power. As soon as the Great Rishi saw the little Prince Siddhattha, the Prince's personality, full of grace and dignity, aroused in him an overwhelming desire to pay homage to the little Prince and thus he bowed down and paid homage to him. This action on the part of the Rishi, who had been the object of veneration and homage by the King, the Queen and all the palace people, caused a great deal of surprise and amazement, and King Suddhodana himself made obeisance to his son, the little Prince Siddhattha.

Predictions of Brahmin Astrologers

One day, King Suddhodana invited one hundred and eight Brahmin astrologers of his kingdom to the palace, and asked them to examine and interpret the characteristic body-marks of the young Prince. The eight leading Brahmins of these astrologers did so. On their examination of the Prince they found that he was the unique possessor of certain characteristics which had never been come across by any one of them before. These were 32 major physical characteristics, 80 minor physical characteristics, and 108 significant signs on the feet of the Prince. On finding such characteristics, all but one of the eight astrologers raised two fingers by way of a double prediction that this Prince would become either a Buddha or a Universal Monarch having sway over all the four island continents. The one exception amongst the astrologers, by name Sudatta Brahmin of the

Koṇḍañña Clan, definitely predicted, by raising just one finger, that the Prince would certainly become a Buddha.

When King Suddhodana heard these predictions, he felt great anxiety lest his son should become a Buddha. He did not desire that his son should become a Buddha, but desired rather that his son should become a Universal Monarch. Therefore, he endeavoured by all kinds of methods and devices to forestall the possibility of his son becoming a Buddha.

King Suddhodana took strict measures to ensure that there would not be, within three miles of the Kapilavatthu city, any aged person, any sick person, any dead person, and any religious recluse, who, on being seen by the Prince, might conceivably turn his thoughts to an ascetic renunciation of the world.

Siddhattha's Worldly Enjoyments

Besides these strict measures, the daily life of the young Prince was made one of unending pleasure, and there were, for the Prince to revel in, very pleasant lakes and pools adorned with five kinds of lotuses, and lovely pleasure groves full of different varieties of flowers and luscious fruit.

When the young Prince Siddhattha reached the age of sixteen, he was given by his royal father three towered palaces of such magnificence as had never been owned even by his royal ancestors. These three towered palaces consisted of the Ramma Palace with five storeys, the Suramma Palace with

seven storeys, and the Subha Palace with nine storeys. The King saw to it that there was no earthly delight lacking to make the life of the young Prince one continuous round of delectable enjoyment. Furthermore, King Suddhodana married Prince Siddhattha to Princess Yasodharā, a daughter of the King of Devadaha, and a paragon of beauty. Then King Suddhodana gave over the throne and the kingship to his son, and Prince Siddhattha became king.

These steps were taken because Suddhodana believed that by such measures he would be able to prevent his son from coming across anything that might cause him to have a desire to renounce the world. Thus, his son would become a Universal Monarch.

King Siddhattha was, therefore, surrounded up to the age of twenty-nine by worldly delights and pleasures.

Four Sights

One day, soon after he attained the age of twenty-nine, King Siddhattha was on his way to the royal gardens when he unexpectedly met an aged man, toothless, grey-haired and wrinkled, moving along at a creeping pace. Since King Siddhattha in all the twenty-nine years of his life had never seen an aged man, he asked his charioteer what kind of person it could be that was moving along slowly in front of them, with an appearance that was unlike that of other men.

The charioteer answered: "Your Majesty, this is an aged man."

Then King Siddhattha again asked: "Must I also become old and aged like him?"

The charioteer answered further: "Yes, Your Majesty, not only Your Majesty, but also all beings in the whole world will have to become old and aged like him."

Then King Siddhattha had a sudden and penetrating glimpse of the emptiness of a worldly life, and being greatly perturbed by the prospect of inevitable old age, returned to his palace without going on to the royal gardens.

On his way to enjoy himself in the royal gardens the next time, he met a person who was suffering severely from an illness and was uttering piteous cries. Such a sight had never before been seen by King Siddhattha in all his life. As on the first occasion, he made enquiry of his charioteer and was given the answer that this strange sight was a man stricken by illness, and that King Siddhattha himself in common with all other beings in the whole world must inevitably suffer from illness in the course of his life. This time also King Siddhattha became mentally agitated over the certain prospect of illness and the futility and delusion of a life of worldly pleasure. He returned again to the palace without proceeding to the royal gardens.

On his next visit to the royal gardens, King Siddhattha saw a dead body on the way. On his asking the charioteer, he was given the reply that this strange sight was a dead person, and that not only King Siddhattha himself, but all beings in the whole world, must inevitably

meet with death like that person before them. This answer again made King Siddhattha realise the ultimate vanity and worthlessness of a worldly life, and made him turn back to the palace.

Again on his way the next time to the royal gardens, King Siddhattha met a religious recluse who was to him an utterly strange sight as he had never seen one previously. On questioning the charioteer as before, he obtained the reply that this strange person was a religious recluse who had renounced the world in search of deliverance from old age, illness and death. On hearing this, King Siddhattha had a great wish to renounce the world in search of deliverance from old age, disease and death. With this wish in his mind, he proceeded to the royal gardens, and while he was seated on the stone seat there, messengers brought to him the news that his queen Yasodharā had given birth to a son. At this news he remarked that an impediment to his renunciation, a fetter, had been born. He went back to the palace in the evening. On that very night, King Siddhattha left behind him his throne, his kingdom, his worldly possessions, his cherished queen and his new born son, thus renouncing everything he had, and went forth on his Great Search.

Renunciation

Siddhattha, the Future Buddha, immediately after his renunciation, approached the well-known recluses in the woods and forests so as to learn the way that would lead to emancipation from the

ills of old age, disease and death. The first teacher he approached was the ascetic Āḷāra. On finding that the philosophy taught by this ascetic philosopher was not the way that would lead to emancipation from old age, disease and death, the Bodhisatta, the Future Buddha, left him and went in search of another teacher. The second teacher he found was the ascetic Uddaka. This ascetic's professed way was also found to be not the way that would lead to emancipation from the ills of old age, disease and death, and the Bodhisatta left him too and went to the Uruvelā forest. In that forest he met five recluses. They were no other than the Brahmin Sudatta who had raised just one finger in definite prediction of Prince Siddhattha becoming a Buddha, and Sudatta's four friends. These five persons had renounced the world and had become ascetic recluses with the intention of hearing the very first sermon preached by Siddhattha when he attained Buddhahood.

When the Bodhisatta reached the Uruvelā forest, he decided not to seek any more teachers but to search by himself for that way to emancipation which he earnestly desired.

After making this decision, three illustrations by way of comparison appeared to his mind. When a piece of wood is green and is also immersed in water, there can be no possibility of using the piece of wood to produce fire. In the same way, if the seekers after truth are actually enjoying sensual pleasure, and at the same time have their minds fixed on sensual pleasure, there can be no possi-

bility of attaining the truth, however strenuously they may try.

When a piece of wood is green, even though it may be completely out of the water, it will still be not possible to produce fire with that piece of wood. In the same way, if the seekers after truth, though they may not be actually enjoying sensual pleasure, still have not cut off their minds from thoughts of sensual pleasure, there can be no possibility of attaining the truth, however strenuously they may try.

When a piece of wood is not green, but dry, and entirely out of water and free from dampness, it is possible to produce fire with that piece of wood. In the same way, if the seekers after truth abstain from actual enjoyment of sensual pleasure, and also cut their minds off from thoughts of sensual pleasure, then it is possible for them to attain the truth. These three illustrations thus appeared in the mind of the Buddha. Accordingly, the Bodhisatta undertook ascetic practices in more and more severe stages, so as to find the way to emancipation which was his goal.

Asceticism

In the first stage, the Bodhisatta practised suppression of the breath. In this practice, he suffered very great agony. During this first stage, he sustained himself by begging for alms-food in nearby villages and hamlets. After a long period of this kind of life, he still could not find the way which he sought.

Then, while continuing his spiritual exercises, the Bodhisatta, stage by stage, cut himself off from food and nourishment, till he reached a stage when he sustained himself merely with the liquid of boiled beans, taking only as much as could be contained in a cupped hand. But in spite of this extreme asceticism, he could not find the way to emancipation which he sought.

As the Bodhisatta was thus strenuously concentrating on spiritual exercises, while severely reducing the intake of food and nourishment, his body became so wasted away that it became mere skin and bones. But even this condition did not cause him to lose heart, or to waver in his search for the way to emancipation. One day, owing to lack of nourishment, he became so weak while trying to move his bowels that he fainted away.

Severe as these ascetic practices were, the Bodhisatta still could not find the way to emancipation which he sought.

At that point the Bodhisatta realised that these ascetic practices involving self-mortification were not the right way to emancipation, and that so long as he practised these wrong methods he would not be able to find the right way. The realisation came to him that the only fundamental requirement for finding the right way was a continuing process of mental awareness. From that point onwards, the Bodhisatta went back to the practice of sustaining himself by going round the villages for alms-food, and continued his endeavours to acquire a continuing state of awareness in him.

When this happened, the five recluses who had stayed close to the Bodhisatta and had attended on him in the hope of hearing the first teachings from him, became very disappointed. They thought that as the Bodhisatta could not attain Buddhahood even when practising the utmost asceticism, he would not attain Buddhahood at all, now that he sustained himself with alms-food. Therefore, they left him and departed for the forest of Isipatana Migadāya.

It was indeed time for the Bodhisatta to attain omniscient enlightenment, as a result of the highest perfection of endeavour, through existence after existence, in the ten great undertakings that I have mentioned at the beginning of my lecture. But, because he had taken the wrong path of extreme asceticism and self-mortification, he could not yet attain enlightenment. Now that he had chosen the Middle Path which lay between the two mistaken extremes of self-torture and sensual enjoyment, it was a certainty that he would easily attain that noble enlightenment which was ready and waiting for him as a result of the meritorious endeavour that he had put forth in many previous existences.

Enlightenment

Thus, on Wednesday, the Full Moon Day of *Kason* (Vesākha, May), in the year 103 (that is, 588 B.C.) during the first watch of the night, while meditating on inhalation and exhalation of the breath, called *Ānāpāna*, in accordance with the

right Middle Path, and while seated under the great Bo Tree which was then growing on the site of the present Mahābodhi Shrine, he attained that knowledge which is termed *Pubbenivāsañāṇa* or knowledge of former existences. During the middle watch of the night, he attained that knowledge which is termed *Dibbacakkhuñāṇa* or All-Seeing Knowledge. At dawn on the next day, being Thursday, he attained the knowledge called *Āsavakkhayañāṇa* or Knowledge which can uproot and sweep away the mental impurities consisting of greed, anger and delusion. Immediately after the attainment of this knowledge, he attained omniscient enlightenment.

Preaching of the Dhamma

The Buddha for 45 years from the time of his enlightenment to the time of his *parinibbāna* continuously taught the *dhamma* to men and spiritual beings.

The following is a classification into nine categories of the *dhamma* taught by the Buddha:

1. Discourses on alms-giving (*dāna*);
2. Discourses on moral virtue (*sīla*);
3. Discourses on the world of spiritual beings;
4. Discourses on the disadvantages of sensual pleasure;
5. Discourses on the advantage of renunciation;
6. Discourses on the truth of suffering;

7. Discourses on the truth of the origin of suffering;
8. Discourses on the truth of the cessation of suffering;
9. Discourses on the truth of the path leading to the cessation of suffering.

Through these discourses the Buddha himself taught the *dhamma*, and also urged his disciples to do so. In sending out his disciples to propagate his teachings he gave them the following instructions with the object of spreading his teachings as far as possible:

1. O monks, go forth from place to place for the benefit of many people and let not two go the same way.
2. O monks, preach the *dhamma* and manifest clearly the noble life.

In accordance with the instructions of the Buddha the disciples travelled from place to place, spreading the teachings of the Buddha, and propagated the *dhamma*. As the result of such propagation many people were converted to the *dhamma*, and were put on the path to emancipation from suffering.

Incalculable are numbers of men, and spiritual beings such as *Brahmās* and *Devas*, who were shown the way to emancipation by the Buddha himself within the period of 45 years. In the time at my disposal, I should like to give a brief account of a few of those who were shown the way to emancipation by the Buddha.

Conversion

The first persons who met with the Buddha and were converted were no other than the five Brahmin recluses, called Pañcavaggiya, or the Group of Five, who having become disappointed with the Bodhisatta, had left him and had gone to the forest of Isipatana Migadāya. As soon as the five recluses saw the Buddha coming from afar, they resolved among themselves not to pay him respect, saying, "Gotama has failed in his practice of asceticism. Therefore, let us neither welcome him nor give him a seat, nor provide him with water for drinking and use."

However, when the Buddha drew near them, they felt his august personality, and they forgot their resolve. One of them took the bowl from the Buddha, another welcomed him, and the others provided him with a seat and offered him water. The first discourse the Buddha delivered to them was the *Dhammacakkapavattanasutta* in which he expounded the Four Noble Truths. At the end of the discourse all the five Pañcavaggiya recluses became *Sotāpannas* attaining the First Stage of Spiritual Insight. After hearing the second discourse the *Anattalakkhaṇasutta* which deals with the doctrine of *Anattā*, they became *Arahats*, attaining the Final Stage of Spiritual Insight.

During that same rainy season, a rich man's son called Yasa and his 54 companions were converted by the Buddha, and practising the spiritual exercises under the instruction of the Buddha, they became *Arahats*. The Buddha sent out these sixty

Arahats in all directions to propagate his teachings, and then he left Isipatana to go towards the Uruvelā forest. On the way, while the Buddha was resting under a tree, in a forest grove, thirty Bhaddavaggiya princes saw him. These were the sons of the King of Kosala who were sporting with their wives in that forest. One of them had no wife and had brought a courtesan with him, and while the Prince was sleeping, she took his clothes and valuables and fled. When the prince woke up he discovered the theft and told his brothers about it. While the thirty princes were searching the whole forest for the courtesan, they met the Buddha. When they asked him whether he had seen a courtesan passing that way, the Buddha asked them in return, "O princes, why do you search for this woman?" The princes told him the reason, and the Buddha asked them, "O princes, which is better, to go in search of a woman or to go in search of oneself?" They replied that they thought it was better to go in search of oneself. Then the Buddha preached to them the sermon on the Four Noble Truths, expounding the dangers and disadvantages of hankering after the sensual pleasures. On hearing the discourse, some of the thirty princes were established in the *Sotāpatti*, some in *Sakadāgāmi* and others in the *Anāgāmi* stages of Spiritual Insight. And all of them became monks.

Leaving these thirty monks in the same forest grove, the Buddha continued to travel from place to place and eventually reached the Uruvelā forest. In that forest lived three hermit brothers, Uruvelakassapa, Nadīkassapa and Gayākassapa,

one on each bend of a river. These hermits in the forest had disciples, forming a sect of their own. The eldest brother Uruvelakassapa had 500 followers, the second brother Nadīkassapa had 300 and the youngest Gayākassapa had 200 followers. These hermits also had the belief that only through destruction and disappearance of mental impurities such as greed, hatred and delusion could one attain Final Spiritual Insight and become an *Arahat*. But the methods they adopted to destroy the mental defilements were exceedingly wrong. Every morning before sunrise they would immerse themselves in the river. They stayed in the water till breakfast time and came out of the river only then. After breakfast they worshipped fire and roasted themselves before a fire, and when they felt hot enough they went into the river again and immersed themselves in the water so that their mental impurities would be washed away. Only at night would they come up from the river to sleep. In the belief that by diving in the river, and roasting themselves before a fire, they could prevent, through physical exhaustion, mental defilement from arising in them, the hermits carried on these practices daily.

The Buddha first went to the eldest brother, the hermit Uruvelakassapa, and asked for permission to stay for a short time in a fire-shed near the hermitage. The hermit told him not to stay there as there was a very big and venomous serpent in the shed. But the Buddha said that he was not afraid of the serpent and if the hermit would give permission he would like to stay there. With the

consent of the hermit the Buddha stayed there. The next morning, the hermit believing that the Buddha had been killed by the serpent, went to the fire-shed with his disciples. Reaching the fire-shed the hermit was much surprised to find that the Buddha had put the serpent inside his begging bowl. But, though they accepted the fact that the Great Monk Gotama was possessed of great supernormal psychic power, they did not consider that he had become an *Arahat* like them. The hermit Uruvelakassapa, after seeing the supernormal power of the Buddha, had a great feeling of attachment and admiration for him and requested him not to go elsewhere but to live near them. The Buddha agreed to reside in the forest grove near the hermitage. During the first watch of the night the four great king-gods of the *Catu-mahārājika* spiritual plane of existence came to visit and do homage to the Buddha. The hermit was greatly surprised at the sight of these four radiant king-gods, but still thought that though the great Monk Gotama possessed great supernormal psychic power, he was not yet an *Arahat*. During the next night, Sakka, the king of the Lower Spiritual Plane of Existence, came to pay homage to the Buddha. Seeing this Sakka also the hermit was greatly surprised, but he was still of the opinion that though the great Monk Gotama had great psychic power, yet he was not an *Arahat*. Even on the fourth night when he saw the Great Brahmā from the Higher Spiritual Plane of Existence paying homage to the Buddha, Uruvelakassapa did not change his opinion he had regarding the Buddha.

One day the people of Aṅga and Magadha were making preparations for a big ceremony at which it was their custom to pay homage to Uruvelakassapa and his hermits. In the meanwhile, the hermit Kassapa had this thought: "Tomorrow my lay-disciples will hold a great ceremony to pay homage to us and they will bring us many and various kinds of offerings. The Great Monk Gotama is both handsome and powerful and if he chooses to make a display of his psychic powers, my lay-disciples will have faith in and respect for him. Then they will have less faith and respect for us, and will not give us anything as offerings. Therefore, it would be good if the Great Monk Gotama should not come here tomorrow."

The Buddha knowing this thought that passed through the mind of the hermit, did not on that day go to where the hermit lived and instead went elsewhere. The next day when Uruvelakassapa saw the Buddha, he remarked to him, "Great Monk Gotama, there was a big ceremony of homage here yesterday. Why did you not come? We were expecting that you would come." Then the Buddha said, "I did not come, because you had in your mind that it would be good if I did not come." Even then the hermit thought that though it was true that the Great Monk Gotama had sufficiently high psychic powers to read his mind, yet he was not an *Arahat* like the hermit himself.

One day there was a storm and the river overflowed its banks and the hermits had to go about in boats. The Buddha was walking about in the middle of the flood with dust rising about him. On

this occasion also the hermit had the thought that though the Monk Gotama was without doubt possessed of great psychic powers, he was not an *Arahat* as yet.

Though the Buddha thus made a display of his psychic powers repeatedly on numerous occasions, as the time was not yet ripe for the hermit Uruvelakassapa to be converted, the latter was still taking pride in himself in the belief that only he was an *Arahat* and that though the Great Monk Gotama had great psychic power, he was not yet an *Arahat*. The Buddha, however, foreseeing that the Kassapa brothers with their thousand disciples would one day be converted and put on the right path to emancipation, stayed near the hermits, waiting for the proper time.

Thus, one day, when the Buddha knew that the psychological moment for the conversion of the hermit and his disciples had come, the Buddha said, "Dear Kassapa, you consider yourself to be an *Arahat*. Your belief as regards yourself is wrong. Your practices are also wrong. You can never destroy your mental impurities by such practices as immersing in water and roasting yourselves before a fire." Then only the hermit realised the error of his ways and requested the Buddha to accept him as his disciple. The Buddha did not consent immediately, and said, "Dear Kassapa, you are the leader of 500 hermits. If you wish to be a disciple of mine you should first consult with your disciples." So the hermit consulted with his followers and with the consent of all of them the hermit Kassapa and all his disciples discarded their

false practices and became monks under the Buddha. After they had entered the Order, they threw into the river all their utensils and articles. The hermit Nadīkassapa who resided near a lower bend of the river, saw these things floating down the river and thought that his brother, the hermit Uruvelakassapa, and his five hundred disciples must have come to harm. He sent his men to find out the situation, and came to know the true facts. Then Nadīkassapa took his disciples to the Buddha and all of them became monks. The same thing happened to the youngest brother and his disciples. Assembling these one thousand monks, the Buddha preached the *Ādittapariyāyasutta*, and all the thousand monks became *Arahats*.

The meeting between the Buddha and the wandering ascetic Saccaka is of great interest. This Saccaka Paribbājaka was the respected preceptor of the Licchavī Princes of Vesāli kingdom. He was a past master of secular arts and sciences. At one time the Buddha visited the city of Vesāli, and Saccaka Paribbājaka, learning about the arrival of the Buddha, wanted to prove in a contest the superiority of his doctrine over that of the Buddha. But before he did that, Saccaka wanted to find out what the doctrine of the Buddha was.

One day, he met the monk Assaji who was a disciple of the Buddha, and said: "Venerable Monk, what is the doctrine of your teacher Gotama?" Assaji replied that the doctrine of the Buddha was the *Anattā* Doctrine. Then Saccaka Paribbājaka thought to himself that if the doctrine of the Monk Gotama was the doctrine of *Anattā*,

he would be able to prove the superiority of his doctrine over that of the Buddha. With this thought he went to the five hundred Licchavī princes who were his disciples and told them: "Oh Princes, come with me, I am going to prove the superiority of my doctrine over that of the Monk Gotama in a contest. During this contest of doctrine, I shall ask the Monk Gotama many questions. Let alone a living person, even an inanimate wooden post will be utterly shaken by my questions. The questions I shall ask will put any one, let him whoever be, into perspiration. With my questions, I will cause the Monk Gotama to shake from side to side, as a goat, being caught hold of by its beard, is shaken from side to side. I will with my questions pull the Monk Gotama to and fro; as a mat, being washed in a pond, is pulled to and fro by a strong man holding its two end-edges. With my questions I will whirl the Monk Gotama about, as a liquor-strainer is whirled about when washed in water by a drunkard. With my numerous questions I will treat the Monk Gotama in trifling playfulness, as water is taken into the trunk of a strong royal elephant sporting in the river, and is playfully sent up, down and sideways. Oh Licchavī princes, come with me to see this interesting spectacle." And he took them to the Buddha.

The Buddha, knowing that Saccaka Paribbājaka was coming to him with the Licchavī princes for a doctrine-contest, told his disciple monks to send Saccaka Paribbājaka into the park when he arrived, and the Buddha seated himself

under a tree in the park. When Saccaka Paribbājaka and the Licchavī princes arrived, the monks directed them to where the Buddha was. When Saccaka met the Buddha, he asked the latter what the Buddha's doctrine was. Then the Buddha gave the very answer Saccaka wanted, that it was the doctrine of *Anattā*. Saccaka Paribbājaka then said to the Buddha: "O Monk Gotama, an illustration has come to my mind. It is that trees cannot live and grow without the earth. Similarly, a person cannot perform good or bad deeds without the entities called the body and mind. Without a sustaining support nothing can come into existence."

Then the Buddha asked: "According to what you say, Oh Saccaka, is yours the doctrine of *Attā*?" Saccaka answered that it was so, and that it was also the doctrine held by the entire assembly of his followers. The Buddha said, "Saccaka, do not speak of the doctrine held by others. The discussion being between you and me, please speak about your own doctrine only." Saccaka admitted that his doctrine was the belief in *Attā* which was the opposite of *Anattā*.

The Buddha then said to him: "I shall put to you a question and you may answer as it pleases you. Can King Pasenadi Kosala and King Ajātasattu, who are absolute monarchs, put to death anyone of their subjects within their realms who deserves death? Can they banish anyone who deserves banishment, and in judging cases can they decide against the suitor who deserves to lose?" Saccaka answered: "Oh Monk Gotama, leave

alone the countries ruled over by absolute monarchs, even in countries like Vesāli or Kusinārā where the princes rule in turn such things can be done."

The Buddha further asked Saccaka many questions and the purport of those questions was as follows:

If the belief in *Attā* was the true doctrine, no being would either grow old or suffer from disease or die, because no being wished to be old or to be sick or to die. However, in spite of this unwillingness to become old or to be sick or to die, all beings did have to suffer old age, sickness and death. If the belief in *Attā* was a true doctrine, beings should be able to have complete control over their bodies, just as absolute monarchs had control over their subjects, and should be able to fashion the state of their physical bodies as they wished, keeping their bodies youthful and vigorous, free from old age, disease and death. Could they do so? They could not. Since they could not, could the doctrine of *Attā* be a true doctrine? Such was the purport of the questions asked by the Buddha.

While the Buddha was asking these questions, Saccaka, not being able to give any adequate answer, was perspiring from head to foot, and in the end he had to admit the correctness of the doctrine of *Anattā*. Thereupon the Buddha by way of reproducing the boastful words Saccaka had used to the Licchavī princes, said, "Oh Saccaka, do make me perspire. Do shake me from side to side as you would shake a goat from side to side by its beard. Do pull me to and fro as you would pull a mat to and fro when washing it in a pond

and holding it by the two end-edges. Do whirl me about as a drunkard whirls the liquor-strainer when washing it in water. Treat me with trifling playfulness to your heart's content as the elephant, sporting in the river, plays with the water by taking it into his trunk and sending it up, down or sideways." Saccaka could not say a word and kept silent.

Then the Licchavī princes, who were the disciples of Saccaka, mocked at him, saying that their great teacher Saccaka after meeting with the Buddha had become helpless like a crab whose limbs had been broken off.

After this account of Saccaka the wandering ascetic, let me next relate to you the conversion of Aṅgulimāla by the Buddha. Aṅgulimāla was the son of the King Kosala's Chaplain, Brahmin Bhaggava, and his wife Mantānī. Aṅgulimāla, at the proper age, studied under a university teacher. On the completion of his studies, he was told by his teacher that he should make him an offering of a thousand human forefingers. To do this, Aṅgulimāla went out from the town and stayed in a forest grove, armed with all sorts of weapons. He pursued and killed all the people who passed near by, cutting off their forefingers. At first he kept the cut-off fingers at various places, and these were often carried away by crows and other birds, and thus he was unable to reach the required number of a thousand forefingers. He then kept the fingers with him, stringing them together and hanging the garland of fingers round his neck. So notorious did his killings become that the king had

to take steps to go out with his army to capture Aṅgulimāla. Aṅgulimāla's mother, being afraid that her son would be captured and killed by the king's army, went to Aṅgulimāla, to warn him to fly from the forest. By then, only one more finger was needed to complete the required thousand forefingers, and Aṅgulimāla was determined to kill anyone he found that day. So if he had met his mother, he would have killed her. If he had killed his mother, there would have been no possibility of his being converted and of attaining spiritual insight in that lifetime. Therefore, to forestall his meeting with his mother, the Buddha went to where Aṅgulimāla was. On the way, the cow-herds, the goat-herds, the farmers and the passers-by who saw the Buddha, warned him saying: 'O Monk, do not go this way. On this route there is a very desperate and cruel murderer called Aṅgulimāla. He would kill anyone on sight. Even when people travel in groups of forty or fifty, they are defenceless against him. Therefore, do not go this way.'' But as the Buddha foresaw that Aṅgulimāla would be converted on that day, he kept on going towards where Aṅgulimāla would be. When Aṅgulimāla saw the Buddha from afar, he thought to himself that it was an amazing thing for a monk to come alone and in a fearless manner along the way on which even groups of forty or fifty had been victimised by him. He determined to kill this monk, and thus chased him. Though the Buddha was moving at a steady pace, Aṅgulimāla could not catch up with him because of the supernormal power of the Buddha. Though the

ground was level by nature, it appeared to Aṅgulimāla that he was running over hills and valleys. He became very tired, and called out to the Buddha: "Stop! O Monk!" The Buddha replied, "O Aṅgulimāla, I am at a standstill. It is only you who are running." Aṅgulimāla said, "O Monk, you are a monk and yet tell a lie. You are not standing but running." Then the Buddha replied, "Dear Aṅgulimāla, there is no occasion any more for me to be reborn again in the round of births. I have reached my last existence. Therefore, I said to you that I was at a standstill. In your case, however, you have not reached your last existence and therefore I said that you were still running in the round of existences." At that moment Aṅgulimāla dropped the sword from his hand, and bowing down before the Buddha begged of him to accept him as a disciple. Buddha took him to the Jetavana monastery and had him ordained. Aṅgulimāla practised the *dhamma* according to the instruction of the Buddha and became an *Arahat.*

Devadatta and Nālāgiri

Let me now narrate to you the taming of the Nālāgiri elephant by the Buddha. Nālāgiri was King Ajātasattu's royal elephant. One day, on the advice of Devadatta, who was the preceptor of Ajātasattu, the elephant Nālāgiri was made drunk and sent to trample on the Buddha and kill him, when the Buddha entered the city of Rājagaha on

his daily round for alms-food. The disciple monks of the Buddha, knowing about this, urged the Buddha not to walk on the road along which the Nālāgiri elephant was coming, but to take another road. The Buddha, however, said to them, "Be not afraid, Oh monks, I will tame the great elephant Nālāgiri." When the drunken elephant Nālāgiri came rushing towards the Buddha to trample on him, a woman who was nearby put down her young son in front of the Buddha and ran away in fright. Whereupon Nālāgiri turned towards her and chased her. The Buddha pervaded the elephant with goodwill and loving kindness, and addressing it in a very pleasant voice said: "My son Nālāgiri, you have not been made drunk and sent out to destroy houses and markets and to kill other people, but only to kill me. There fore, my son, come to me." Hearing the clear, pleasant voice of the Buddha, the elephant looked back at him, and saw the six coloured halo and the gracious personality of the Buddha. Immediately on this, Nālāgiri recovered from his drunken stupor and came and crouched at the feet of the Buddha.

While on the subject of the Nālāgiri elephant, I am reminded of Devadatta. It is not possible to depict the life of the Buddha without mentioning Devadatta. Devadatta was the brother of Yasodharā, and was also a cousin of the Buddha. Therefore, he believed that he should play a more distinguished part than the disciples Sāriputta and Moggallāna. Being disappointed in this belief, Devadatta tried successfully to win over prince Ajātasattu, so as to gain fame and honour. With

the support of Ajātasattu, he became well-known, and his pride was increased. He then entertained the idea of taking the Buddha's place as leader. Therefore, Devadatta went to the Buddha and asked that the Buddha should hand over the Order of Monks to him, as the Buddha was getting old. This request to allow him to lead the Order was made in the midst of a public assembly. Then the Buddha said that not even to Sāriputta and Moggallāna would he hand over the Order, and he could not possibly do so to such a person as Devadatta who was seeking for gain and gifts through evil means. This refusal of the Buddha caused Devadatta to nurse a mortal grudge against the Buddha. He went to his supporter Ajātasattu and proposed that the latter should kill his father King Bimbisāra, and make himself king, while Devadatta would kill the Buddha, taking the leadership of the Order in his place. Ajātasattu agreed to the proposal, and accordingly killed his father. Devadatta sent archers to kill the Buddha, but these archers were converted by the Buddha, and after hearing the Buddha's teachings they became *Sotāpannas*. After that, Devadatta himself tried to kill the Buddha by hurling a great rock from a cliff down on the Buddha. This attempt also failed. Then, the elephant Nālāgiri was made drunk and sent out to trample on the Buddha. We have seen that this attempt also was not successful. Failing in all his attempts to deprive the Buddha of his life, Devadatta went to the Buddha and asked that five additional rules for the Order should be prescribed. The rules he proposed were:

(*i*) that monks should dwell all their lives in forests, and not in villages and towns;
(*ii*) *that they should live only on alms begged,* and not accept invitations to meals;
(*iii*) that they should wear only discarded rags, and not accept robes from laymen;
(*iv*) that they should all their lives live under trees, and not under a roof;
(*v*) that throughout their lives they should not eat fish or flesh.

Those were the additional rules Devadatta proposed.

These five rules that were proposed were indeed excellent rules. Because of their excellence, the Buddha had often spoken in praise of them. But, because of their extreme austerity, only some of the Buddha's disciples would be able to observe them, and it would not have been possible for all the members of the Order to observe these rules. Knowing full well that the Buddha would not accept the proposed rules, as they could not be followed by each and every monk, Devadatta made the proposal not in good faith, nor because he himself really approved of them, but merely because he wanted to belittle the Buddha in the eyes of the monks.

When the Buddha refused to accept these five proposed rules for the Order, Devadatta created a schism, and left the Buddha, taking with him some monks as his followers.

Sāriputta and Moggallāna went after Devadatta and his followers, to try and bring back to the fold those monks who had been led astray by Devadatta. Kokālika and Samuddadatta, disciples of Devadatta, *tried to prevent* Sāriputta and Moggallāna *from*

approaching the place where Devadatta and his group of monks were. However, Devadatta thought that these two chief disciples of the Buddha had come over to him, deserting the Buddha. So he allowed them to address his followers. After hearing their address, the monks who had been led astray followed Sāriputta and Moggallāna back to the Buddha.

At this, Devadatta's disciple Kokālika got so angry with his master that he struck Devadatta's chest violently with his knee, and made Devadatta vomit blood as a consequence. About nine months after this incident, Devadatta was overcome by remorse for his misdeeds, and urged his followers to take him to the Buddha, as he wished to see and reverence the Buddha. His disciples refused to take him to the Buddha on the ground that they belonged to different sects. Then Devadatta told his followers that it was only he who had harboured enmity against the Buddha. The Buddha on his part had never harboured any enmity in return, even to the extent of a strand of hair. So he urged his followers again to take him into the Buddha's presence.

Then Devadatta's followers put him on a stretcher to take him to the Buddha. When the Buddha was told by the monks of the approach of Devadatta, the Buddha said that he, who had demanded the enforcement of the five rules from the Buddha, had no good *kamma* left in him to enable him to see and reverence the Buddha. Even when informed that Devadatta was already at the gateway to the enclosure of the monastery, the Buddha

repeated the same remark. Before Devadatta could manage to get into the presence of the Buddha, he passed away.

Mahāparinibbāna

After preaching the *dhamma* for an entire period of forty-five years, the Buddha declared to his disciple monks on the Full Moon Day of *Ṭabodwai* (*Māgha*, February) while he was residing at the Cāpāla Shrine in the country of Vesāli, that he would pass away in three months' time. On the Full Moon Day of *Kason* (*Vesākha*, May), at about sunset, the Buddha accompanied by his disciple monks came to the town of Kusinārā where the Buddha had decided to pass away. Then Ānanda said to him: "Sire, this city of Kusinārā is like the mere branches and twigs of a big tree. Therefore, it is not fitting for the Buddha to pass away in such a small town. It is more fitting that the Buddha should pass away in such big cities as Rājagaha, Sāvatthi, or Campā". But the Buddha replied: "O Ānanda, do not think little of Kusinārā. Once this city had been very famous and prosperous under the name of Kusāvatī, ruled by a king named Mahāsudassana." And the Buddha delivered to his disciple monks the *Mahāsudassana-sutta*.

During the first watch of the night he preached the *dhamma* to the Malla princes, who were the rulers of Kusinārā.

During the middle watch of the night, one Subhadda Paribbajāka came to the Buddha to ask

LECTURE II

THE DHAMMA

Pre-Buddhistic Views

The subject of my lecture today is the *dhamma*. Before I dwell on the *ḍhamma* itself, I would like to give you an idea of the different views prevalent in India so that you can have a clearer understanding of what the *dhamma* is. These views may be broadly classified under *three* heads:

1. *Pubbekata-hetu-vāda*,
2. *Issaranimmāna-hetu-vāda*, and
3. *Ahetu-apaccaya-vāda*.

1. The *Pubbekata-hetu-vāda* is the view that different conditions of life in this world, such as, some being rich, some being poor,—some being powerful while others are not, some being wise while others are ignorant, some being pretty, others being ugly, some having followers and attendants, while others do not have any,—are due to the good or evil actions done by them in their former existences. If a person does a good deed in the present life, it is because of what he had done in the previous existence. An evil deed in the present existence is also due to actions in the past existence. Thus, this belief thrusts the entire responsibility for all happenings and for all conditions on the past *kamma*.

2. The *Issaranimmāna-hetu-vāda* is the view that all animate and inanimate things have been

created by a mighty personage who never grows old nor gets sick nor even dies. He lasts for ever. He can create anything and everything. Thus, according to this belief, all the conditions of life in the world, such as, being rich or poor, powerful or weak, wise or ignorant, pretty or ugly, being long-lived or short-lived and having followers or not having them, come into existence because of the wish and will of that mighty personage.

3. According to the *Ahetu-apaccaya-vāda*, all beings are of spontaneous existence. There is no cause whatsoever for their coming into existence. Thus the different conditions of life in the world, such as, being rich or poor, powerful or weak, wise or ignorant, pretty or ugly, being long-lived or short-lived, having followers or not having them, happen without a cause. They happen by themselves. There is no further existence after this life according to this belief. There is complete annihilation of all beings after death.

The Buddha rejected all these three views. What the Buddha taught us is the *Anattā-vāda*.

Anattā-vāda

According to the *Anattā-vāda*, in this entire universe, the inanimate objects, such as, the sun, the moon, the stars, planets, constellations, mountains, forests, oceans and the earth, have not been created by anybody. These are just aggregates or conglomerations of Five Inherent Properties or *Dhātus*.

These Five Inherent Properties are:

1. The Property of Texture
2. The Property of Form
3. The Property of Temperature
4. The Property of Energy, and
5. The Property of Spatial Relation, or Space.

In the case of animate objects, that is, living things also, they are not the creations of anybody or any being, but are just aggregates or conglomerations of Six Inherent Properties, which are the above Five Properties with the addition of the Property of Mind, or Thought.

These Inherent Properties are called *dhātus*. The meaning of *dhātu* is that it is a property embodied or inherent in itself. *Dhātu* might almost be rendered as Behaviour, in the specialised scientific sense, but this term might be misunderstood by most people. These Six Inherent Properties are never still and stable, even for a moment, but are continually changing.

Of these Six Inherent Properties, the most wonderful is the Inherent Property of Mind. According to the Buddha's teaching, Mind or Thought has:

1. The Attribute of Mental Sensation (or feeling)
2. The Attribute of Memory
3. The Attribute of Impulse, and
4. The Attribute of Cognition.

Mind has very remarkable qualities. Mind or Thought cannot exist by itself; it can only exist

in relation to an Object of Thought, or Object of Mental Processes, which is called *Ārammaṇa*. *Ārammaṇa* may be defined as a sense-object or a basis for the working of the mind and intellect, or an object of consciousness or thought. What are these objects of Thought? They are nothing but the living and inanimate things, concrete or abstract, in the whole world, which come in contact with Mind. As soon as Mind or Thought comes in contact with *ārammaṇa* or object of thought, the thought itself disappears immediately, and a new thought or mental phenomenon arises. This new mental state comes in contact with the object of thought or *ārammaṇa*, immediately disappears, and a new mental phenomenon arises. In this way, there is a never-ending succession or series of mental phenomena, or mental processes. The arising or appearance, and the disappearance or destruction, of these mental processes happen so quickly, that even in such a momentary space of time, such as, the wink of an eye or a flash of lightning, a billion of such mental processes successively take place.

Because of this incredible speed of the rise and disappearance of the mental process, many people are under the impression that there is only a single Mind in a living being from birth to death. To give an example, look at an electric light which is on, let us say, for an hour. This light which is shining for one whole hour is believed by many people to be a single light. In truth, the spark of light which appears when the light is switched on, immediately dies out. The light that is shining

within that one hour is nothing but a continual succession of countless sparks. But the appearance and disappearance successively of these sparks are so rapid that most people take the light to be a single constant light.

Within all living things, in just the same way, there is a rapid successive sequence of mental phenomena or processes, which arise and disappear, arise and disappear endlessly; and which are given the name of Mind.

This successive sequence of mental processes does not stop with the death of a living thing.

Just before a living thing dies, the last mental process or mental phenomenon disappears after coming in contact with an object of thought or *ārammaṇa*. Although the living thing dies at that very moment, the new mental process or phenomenon which has arisen as a result of the coming into contact of the previous mental process with an object of thought carries on the successive sequence of mental processes. If a tiny ant were placed on an anvil and suddenly squashed to death by a huge hammer, the ant will be crushed and destroyed, leaving no remains to speak of. Even in such a swift death, the successive sequence of mental processes of the ant will not be broken. Its last mental process which had arisen at the very moment of death will continue the sequence of mental processes.

Thus, so long as this successive sequence of mental processes is unbroken, and continues on and on, there will be re-birth again and again in those planes of existence where the successive

sequence of mental processes has led. There are according to the teaching of the Buddha, thirty-one planes of existence in which the successive sequence of mental processes can cause re-birth. These *thirty-one* planes of existence are :

1. *Four* Nether planes called Apāya
2. The Human plane of existence
3. *Six* planes of Devas or Lower Spiritual Beings
4. *Twenty* planes of Brahmās or Higher Spiritual Beings.

This re-birth again and again in those planes of existence is called in Pāli *Saṃsāra.* The teaching of the Buddha in essence is the emancipation of beings from the ills of *saṃsāra.*

Meaning of Saṃsāra

To enable the audience to have a better grasp of the teaching of the Buddha, I think it is necessary to expound the following questions :

1. What is *saṃsāra?*
2. What is meant by the ills of *saṃsāra?*
3. What is the cause that gives rise to the ills of *saṃsāra* constantly?
4. What is meant by emancipation from the ills of *saṃsāra?*
5. What is to be done for emancipation from the ills of *saṃsāra?*

1. What is *saṃsāra?*

May I enlarge on the meaning of this word *saṃsāra*, so as to make it as clear as possible to

the audience. The *saṃsāra* is the continuous and perpetual coming into existence of beings and their falling out of existence. Thus, *saṃsāra* (the round of births) is the continuous and perpetual re-birth after death of such beings as the Brahmās, the devas, the human beings, the animals and the denizens of the nether planes of existence, in one or other of the thirty-one planes of existence as a result of good or bad deeds done by them in their previous existences.

2. What are the ills of the round of existences (*saṃsāra*)?

All beings, having been reborn as Brahmās, devas, men, beasts and denizens of the four nether planes, will experience old age, disease and death. These are the ills of the round of births. All beings, even if they are mighty kings amongst men or amongst devas or amongst Brahmās, are not free from such ills of the round of births. So long as they are re-born in one or the other of the thirty-one planes of existence, they will not escape from these ills of existence.

3. What is the cause that gives rise to these ills of the round of births (*saṃsāra*)?

It is nothing but *taṇhā* which means attachment, attachment to one's own self, attachment to one's wife, attachment to one's children, attachment to one's possessions, attachment to all animate and inanimate things.

4. What is emancipation from the ills of the round of births?

Not being reborn after death in any of these thirty-one planes of existence is emancipation from the ills of *saṃsāra.*

5. What is to be done for emancipation from the ills of *saṃsāra?*

A person who wishes to escape from the round of existence

(*a*) must observe the moral precepts or *sīla* without deviation;

(*b*) constantly observing the moral precepts, he must steadfastly develop mental concentration or *samādhi*; and

(*c*) having developed mental concentration steadfastly, he must strive to attain *paññā* which is intuitive knowledge.

Of these three stages, intuitive knowledge is the most important stage. Without attaining this stage called *paññā,* no being is able to make himself free from the ills of *saṃsāra.* Now, to attain intuitive knowledge, one must have developed his mental concentration, called *samādhi,* steadfastly, and to attain this stage of mental concentration one must be firmly established in the moral precepts called *sīla.* Thus, without *sīla* one cannot attain to any of the higher stages. *Sīla* thus is the foundation.

I shall now explain what these *three* stages, namely, *sīla*, *samādhi* and *paññā* mean.

Sīla

Briefly speaking, *sīla* consists of

1. the five precepts,

2. the eight precepts,
3. the nine precepts,
4. the ten precepts,
5. *ājīvaṭṭhamakasīla*, that is, *sīla* of the Good Life, and
6. *catupārisuddhisīla*, that is *sīla* of Purity.

Of these, the five precepts are:

1. refraining from taking life;
2. refraining from stealing;
3. refraining from adultery with other people's wives or with women who live under the guardianship of others;
4. refraining from speaking falsehood; and
5. refraining from taking intoxicants.

The eight precepts are:

1. refraining from taking life;
2. refraining from stealing;
3. refraining from sexual intercourse;
4. refraining from speaking falsehood;
5. refraining from taking intoxicants;
6. refraining from taking food when past noontide;
7. refraining from dancing, singing, playing music, seeing and hearing their performance, and making others perform, refraining from wearing flowers, from beautifying oneself with powder, perfumes and ointments; and
8. refraining from sitting or sleeping on high and noble seats or couches.

The addition of another precept to these eight precepts, namely, the precept of pervading others

with one's goodwill and loving kindness makes what is known as the nine precepts.

The ten *sīlas* are:

1. refraining from taking life;
2. refraining from stealing;
3. refraining from sexual intercourse;
4. refraining from speaking falsehood;
5. refraining from taking intoxicants;
6. refraining from taking food when past noontide;
7. refraining from dancing, singing, playing music, seeing and hearing their performance and making others perform;
8. refraining from wearing flowers, beautifying oneself with powder, perfumes, and ointments;
9. refraining from sitting or sleeping on high and noble seats or couches; and
10. refraining from accepting and using gold and silver.

Ājīvaṭṭhamakasīla, the *sīla* of the Good Life, consists of:

1. refraining from taking life;
2. refraining from stealing;
3. refraining from adultery with another's wife and women who are under the guardianship of others;
4. refraining from speaking falsehood;
5. refraining from backbiting;
6. refraining from speaking harsh and rude words;
7. refraining from frivolous talk; and

8. refraining from an evil way of making a livelihood.

Catupārisuddhisīla, the *sīla* of Purity, consists of *four* separate kinds of *sīla*, namely:

1. *Pātimokkhasaṃvarasīla*;
2. *Indriyasaṃvarasīla*;
3. *Ājīvapārisuddhisīla*; and
4. *Paccayasannissitasīla*.

Of these four, *Pātimokkhasaṃvarasīla* consists of the rules of the Order of Monks to be observed by the monks.

Indriyasaṃvarasīla means the control over one's own sense organs, namely, the eyes, the ears, the nose, the tongue and the body.

Ājīvapārisuddhisīla means refraining from making an evil livelihood and keeping to a virtuous livelihood.

Paccayasannissitasīla means using one's possessions and acquisitions with a pure mind, and not for impure enjoyment.

I have given above a brief account of the six types of *sīlas*.

Samādhi

I shall now speak about *samādhi*. Samādhi means fixing the mind, which is in constant flux, on an object of thought, without distraction. There are forty methods of making the mind calm and steadfast, by concentrating it on a single object of thought. These forty methods may be classified under *seven* heads, namely:

1. *Kasiṇa*
2. *Asubha*
3. *Anussati*
4. *Appamañña*
5. *Saññā*
6. *Vavatthāna* and
7. *Āruppa*.

1. *Kasiṇa* means a miscellany. The methods in this class consists of fixing the mind on any one of such objects as earth, water, fire, air, various colours, a hole or a hollow.

When a person has concentrated his thoughts to perfection on any of the subjects mentioned above, his mind becomes so saturated with the subject that anything in the world which is seen by him appears to him only as the subject of his meditation. For example, if a person succeeds in fully concentrating his mind on water as his object of thought, the entire world appears to him as water.

2. *Asubha* means unpleasantness and aversion. Under this head the method of concentration is that a person chooses one from amongst some corpses in varying degrees of decomposition and concentrates his thoughts on it, saying to himself how disgusting and unpleasant the corpse is.

3. *Anussati* means recurring mindfulness. This method consists of making the mind fixed by repeated and continuous reflection on such subjects as the Buddha, the Dhamma and the Saṅgha or any good deeds one has performed, and so on, or by concentrating on the 32 parts of the body, such

as, hair, teeth, bone, nails, flesh and skin, or by concentrating on the inhalation and exhalation of the breath.

4. *Appamañña* means boundlessness. The methods of concentration under this head are:

(*i*) fixing the mind on all beings without distinction, and developing a feeling of goodwill and loving kindness towards all of them without any exception;

(*ii*) fixing the mind on all beings in distress and developing goodwill and loving kindness for all of them;

(*iii*) fixing the mind on all beings who are living in happiness and sharing their pleasure equally with all of them; and

(*iv*) developing an equanimity of mind towards all beings in distress or in happiness.

5. *Saññā* means perception. It comprises in making the mind calm and steadfast by concentrating on the rottenness inherent in food and drink, when food or drink is being taken.

6. *Vavatthāna* is analysis. This method comprises in making the mind fixed by concentrating on the four major elements, or inherent properties, namely, *paṭhavī*, *āpo*, *tejo*, and *vāyo*, of which the body is composed.

7. *Āruppa* is the method of mental concentration which enables one to attain to the *Arūpa-brahmaloka*, plane of Higher Spiritual Existence.

As this last method of meditation needs long and detailed explanation, I would not like to tax your patience any more over it.

Using one of the above methods of meditation, one must make his mind fixed on an object of thought. Thus *samādhi*, or mental concentration, means fixing one's mind steadfastly on an object of thought.

So far I have dwelt on the first two stages of the *dhamma*, namely, *sīla* and *samādhi*. Before I proceed to the third one, namely, *paññā*, I would like to give you some idea of the benefit that may be accrued by the practice of *sīla* and *samādhi*.

Benefits of Sīla and Samādhi

A person who is perfect in the practice of *sīla*, be he a follower of the Buddha or of any other religion, may after his death be reborn either as a human being or as a deva. But, with his perfection in *sīla* alone, he cannot be reborn in the Brahma world, that is, the Plane of Higher Spiritual Beings. For a rebirth in the Brahma world, what he requires is the attainment of perfection in *samādhi*. It is only *samādhi* which is capable of causing him to be re-born in the Brahma world. The re-birth in the Brahma world is not confined to persons of a particular faith. Whether a person is a Buddhist or a non-Buddhist, if he attains perfection in *samādhi*, he may be assured of being re-born in the Brahma world.

If, on the other hand, a person has not attained perfection in *sīla* and is deficient in his practice of it, on his death he is liable to be re-born in some lower world, such as, the world of beasts (*tiracchāna*), or in that of beings in a state of

his *samādhi*, evil thoughts do not arise. Once that *samādhi* is relaxed for one reason or another, evil thoughts will reappear in a flash, like a cobra who raises his hood to strike, the moment he is freed from the constraining basket since evil thoughts are only suppressed and not yet annihilated. If he dies with the evil in his mind, he will be re-born in one of the nether planes of existence.

Even if a person is re-born in the world of men or devas, or in the world of Brahmas, as a result of his continuous practice of *sīla* or *samādhi* respectively to the moment of his death, such a person, whether he is a man, or a deva, or a Brahma, must meet with old age, disease and death from which there is no escape for any being, since all constituted things have the nature of decay.

If a person wishes to escape from the ills of old age, disease and death, he must not remain contented with attainment of *sīla* and *samādhi* alone, but must strive till he attains *paññā*. Now, how would he strive for *paññā*?

Paññā

For this objective, the first step to be taken is nothing else, but to get the Right Point of View.

So long as the Right Point of View is absent, the inhabitants of the Thirty-one Planes of Existence, such as the Brahmas, the devas and the human beings, cannot come to the realisation that they are just aggregates or conglomerations of the six *dhātus* which I have explained above. Without the Right Point of View, they will not accept this

Anattā concept, with a firm and unshakable belief in it. Not to speak of Non-Buddhists, even Buddhists, so long as they have not arrived at the Right Point of View, will not believe in this *Anattā* concept of the *dhātus* firmly and strongly. Without the Right Point of View a Buddhist will merely accept this concept because the Buddha has taught it so, but he will not believe in it unshakably, profoundly and firmly. There will be, on the part of such a Buddhist, occasionally doubts and misgivings as to the truth of this *Anattā* concept of the *dhātus*. Such doubts and misgivings can take form like this: "A man loves, hates and reasons. Can such a man be really just an aggregate of six inherent properties? Can this be true?" When such doubts and misgivings become very strong, they may even lead to doubts about the genuineness of the Enlightenment of the Buddha.

However, as soon as the Right Point of View is obtained, a person will have no more doubts and misgivings at all concerning the truth of this concept of the *dhātus*. All doubts which had arisen on many previous occasions concerning this concept will have been wiped away, and such a person will never doubt the truth of the concept any more.

Such being the case, how does one try to get the Right Point of View? Can the Right Point of View be obtained merely by worshipping and adoring the Buddha or any Supreme Being? Can it be arrived at by merely praying to the Buddha or any Supreme Being? The Buddha cannot by his power bring good or evil to any one. The Buddha can only show the way to living beings, pointing to

different paths that would lead to good or to evil. A person who desires good results can obtain such beneficial effects by following the right path, and another who follows the wrong or evil path can reap evil.

We can find right in front of our eyes different types and varying kinds of people. Some people are short-lived, some are long-lived, some have illness, others are free from illness, some are ugly, some are good looking, some are without position or power, others have rank and power, some are very poor, others are rich, some are born into low social classes, others belong to high social classes, some are without education, others are full of learning.

This difference and this variety in the lot and fortunes of people are not the handiwork of any Supreme Being, or the Buddha. The status and fortune, the state and conditions of people in their present existence are in accordance with what they themselves have done, and they themselves have directed their own destinies, by following the right path or the wrong path, the good way or the evil way, both in the innumerable existences in the past and in this present existence. Their own actions in the past existences as well as in the present existence are the combined cause, and the present status or condition or state is the effect. There can be no effect without cause.

Therefore, mere worship of the Buddha, however intense, cannot bring about the attainment of the Right Point of View for the worshipper. Nor can mere prayer to the Buddha, however earnest, help a person to obtain the Right Point of View.

Story of Vakkali

In the matter of the adoration of the Buddha, I do not think any one can surpass the monk Vakkali who lived during the lifetime of the Buddha. When Vakkali saw the lustrous presence of the Buddha, he at once felt a surge of adoration in him for the Buddha. He simply could not bear to have the Buddha out of his sight. Thinking that as a layman he would not be able to remain near the Buddha constantly, and that only as a monk he would be able to remain in the Buddha's presence and thus adore him constantly, Vakkali became a monk, forsaking his wife, family and worldly possessions. Then onwards, he did nothing else, but sat and looked at the Buddha, fervently adoring him.

At first, the Buddha, realising that the time was not yet ripe for Vakkali and that he was not yet ready for the true attitude, remained silent. When the Buddha felt that the proper time had come and that Vakkali's mind was ready and receptive, he said to Vakkali these words:

"Vakkali, of what benefit is it to you, to look at this body which is full of decay? He who realises the *dhamma*, the true law, sees me; one who does not realize the true law, does not see me."

Taking this admonition to heart, the monk Vakkali practised the teaching of the Buddha and attained Arahatship.

Paññā to be obtained by practice of teachings

Therefore, it is clear that those who wish to have the Right Point of View cannot obtain it by mere adoration and worship of the Buddha, or by mere prayer to the Buddha. The only way to get the Right Point of View is by actual practice of the teachings of the Buddha.

If this means, as it does, that one has actually to practise the spiritual exercises oneself, is it a difficult task that is set? Does this undertaking require bright intelligence or great intellectual power? What are the requirements? What are the important conditions?

The undertaking is not at all a hard task, nor would it entail hardship for those who genuinely desire the results. Nor is intellectual power or keen intelligence necessary in this undertaking. It even happens that those who are very intelligent or intellectuals are not prone to follow instructions closely. Sometimes, such persons have their own ideas, and would deviate from the instructions given. Therefore, some intellectuals have to take a longer time to arrive at the Right Point of View than ordinary people. Therefore, in embarking on this undertaking, the important requirements are:

(1) following closely and faithfully the instructions, and

(2) exerting the right kind of effort with sufficient industry and perseverance.

There are two parts in this undertaking to get the Right Point of View. These are:

(*i*) to concentrate one's mind on an object of thought, and

(*ii*) to have constant awareness of this object of thought.

There are several different objects of thought on which the mind is to be concentrated to get the Right Point of View. From amongst these, one can choose the particular object of thought that one likes best. For example, the nostrils which the stream of air touches as one breathes in or breathes out, and the abdomen which rises and falls with the movement of the diaphragm in breathing, are convenient objects of thought on which to concentrate.

If, however, these objects of thought should prove to be unsuitable or inconvenient to concentrate on, the person practising concentration can choose any other object of thought convenient to him, such as, for instance, if he should be sitting on a chair, the fact of his being seated, or the tangible feeling of his back touching the chair, or the tangible feeling of his thighs touching the seat.

Even when he is walking, he can concentrate for his object of thought, on the lifting up of a foot, or the step as it is taken, or the putting down of the foot.

I want to explain briefly what happens when the mind is concentrated on a particular object of thought, and when there is constant awareness of this object of thought.

There can be only a single mental process at any given moment of time. This mental process may be loosely called a flash of thought. When a flash of thought or a mental process comes in contact

with an object of thought, immediately there arises either a mental process of Desire (*Lobha*), or a mental process of Repulsion or Dislike (*Dosa*). Roughly speaking, when there is a feeling of pleasure or liking, the mental process of Desire arises, and when there is a feeling of displeasure or dislike, the mental process of Repulsion arises.

These mental processes or mental states of Desire and Repulsion (*Lobha* and *Dosa*) are like cataracts blinding all living things to the Right Point of View. Therefore, if awareness is at once applied at the immediate moment an object of thought comes in contact with the Mind (or a mental process), the mental state of Desire or Repulsion which otherwise usually arises has no chance to arise.

For example, when a man is in a very angry state, if he is aware that he is angry, at that very moment his anger disappears.

The application of constant awareness to the object of thought prevents the defilements from arising in the mind. Just as cataracts prevent the eye from seeing, defilement prevents the mind from obtaining the Right Point of View. So when the defilements are prevented from arising in the mind, the Right Point of View will result.

As I have mentioned, within the momentary wink of an eye, or a flash of lightning, there can be a billion mental processes or mental states which arise and disappear. And at each appearance or arising of a mental process, it comes in contact with an object of thought, thus giving rise to mental states of Desire or Repulsion. [illegible] since the

mental processes take place incredibly swiftly, while a practitioner of spiritual exercises may think that he is applying constant awareness, actually his mental processes may have escaped his watchful awareness, and have wandered off. This wandering away of the mind may not last more than a tenth of a second, but during that tenth of a second, mental processes by millions or by lakhs would have arisen and disappeared. And this would mean that mental states of Desire and Repulsion would have occurred and disappeared by millions and by lakhs, without the practitioner of spiritual exercises being cognizant of such a happening. So long as there is a single mental state or mental process of Desire or Repulsion, the Right Point of View cannot be obtained. Therefore, it is necessary for the practitioner of spiritual exercises to endeavour unremittingly to apply his sense of awareness to all objects of thought that arise from everything that is seen, or heard, or smelled, or tasted, or felt, or conceived. He must not let any sensation or any object of thought with which his mind comes into contact, escape his sense of awareness.

At first, this would seem to be somewhat difficult. But in one week's time, the practitioner of spiritual exercises will find that the mind which has been flitting and darting, rushing and dashing, in fact shooting all over the universe from object to object, from idea to idea, during the whole lifetime of the person concerned, without pause or rest, now slowly settles down into a calm and steady state.

When the mind thus becomes calm and steady, and in proportion to the progress made in purifica-

tion and disappearance of the mental states of Desire and Repulsion, the practitioner will go forward stage by stage to the goal of the Right Point of View. Before this goal can be attained, there are eleven steps through which the practitioner will pass.

At this point, I may remind the audience of the difficulty of finding exact terms in translation, and therefore the terms that I use below are not adequate to convey fully the nature of these steps. These *eleven* steps are:

1. The Realization of the difference between Mind and Matter;
2. The Realization of the difference between Cause and Effect;
3. The Realization by which *Anicca, Dukkha* and *Anattā* are understood and considered;
4. The Realization of the processes of arising and disappearance of Matter and Mind;
5. The Realization of the disappearance of both the object of thought and the mental process which comes in contact with the object of thought;
6. The Realization of the danger of Matter and Mind;
7. The Realization of the banefulness of Matter and Mind;
8. The Realization of the burdensomeness of the whole world and of weariness with the world;
9. The Realization of the Desirability of Freedom from the world;

10. The Realization, after additional endeavour towards freedom from the world, of the complete significance of *Anicca*, *Dukkha* and *Anattā*; and

11. The Realization of a mental state of Equilibrium and Equanimity, viewing with neither distaste nor pleasure the Matter and Mind which are in the processes of arising and disappearing.

Once these eleven steps are passed, the First Stage of Spiritual Insight, where the Right Point of View is obtained, is reached. This First Stage of Spiritual Insight is called in Pāli the *Sotāpatti-magga*. In contrast to the attainment of *sīla* or *samādhi*, which a person may lose at any moment before his death, the person who has once attained the Spiritual Insight will never lose it again. A person who has reached the *Sotāpattimagga*: (1) cannot, after his death, ever be re-born in any of the Four Nether Planes; and (2) even if he does not carry on with his spiritual exercises, will be re-born only seven times more in the planes of existence other than the Four Nether Planes.

Since these two points concern the fate of the *Sotāpatti* attainer after his death, they may not be of interest to some people. Therefore, I want to mention the significant features in the present life of a person who has attained *Sotāpattimagga* or the First Stage of Spiritual Insight. These features are as follows:

(1) A person who has attained *Sotāpatti* cannot have any more doubts about the truth of the *Anattavāda* of the Buddha. All the false concepts

and belief concerning him as an individual will automatically disappear. He will believe firmly and fully that he has no soul, that he is not a created being, but that he is only an aggregate or conglomeration of the Six Inherent Properties or *dhātus*. Those doubts which previously had arisen occasionally will never arise in him again.

(2) The mental states that can cause him to be re-born in one of the Four Nether Planes will be completely annihilated. Such a person fully realizes by himself that his mental states of Desire and Repulsion are in a far less degree than before.

For example, a person before he attains *Sotāpatti* may kill, steal, seduce, lie, or drink liquor when he feels like it. But once such a person has attained *Sotāpatti,* because he has Desire and Repulsion in far less degree, he will be incapable of killing, theft, seduction; falsehood and drinking though Desire and Repulsion may arise.

When persons who had originally led gentle lives attain *Sotāpatti*, the transformation in them may not be so noticeable to others. But when murderers, butchers, thieves and robbers, seducers, cheats, and heavy drunkards reach the *Sotāpatti* stage after proper spiritual exercises, the transformation in them is very noticeable indeed.

Murderers become incapable of killing, thieves and robbers become incapable of stealing and robbing, seducers become incapable of seducing others, cheats become incapable of swindling, and heavy drunkards become incapable of drinking.

The practitioner of spiritual exercises who is not content with attaining the *Sotāpatti* state, but

continues his spiritual exercises can reach in this very life the subsequent three stages of spiritual insight, namely, the Second Stage of *Sakadāgāmimagga*, the Third Stage of *Anāgāmimagga*, and the Fourth and Final Stage of *Arahattamagga*.

The practitioner who attains the Second Stage of *Sakadāgāmimagga* finds that his mental states of Desire and Repulsion are even far less in degree than in the *Sotāpatti* stage.

The practitioner who attains the Third Stage of *Anāgāmimagga* will definitely find very extraordinary changes in himself:

(1) Such a person will have shed all sexual desire. In the whole world there will be no one who can stir up sexual desire in such a person;

(2) Such a person will have shed Repulsion (*Dosa*). In the whole world there will be no one who can stir up anger or aversive mental processes in such a person;

(3) Such a person will have shed Fear. In the whole world there will be no one who can stir up fear in such a person;

(4) Apart from the desire to reach one of the Planes of Existence of the Brahmās or Higher Spiritual Beings, he will have left no desire or attachment for things animate and inanimate any more.

In the case of the person who attains the Fourth and Final *Arahattamagga* Stage of Insight, even the single desire left in the case of the *Anāgāmi*, namely, to get to the Planes of the Brahmās, will have entirely disappeared.

When the *Arahat*, that is the person who attains the stage of the *Arahattamagga*, dies, his sequence of successive mental processes will come to a stop and will not continue in any Plane of Existence. (This is the only way and the only time that the cessation of the sequence of mental processes can happen.)

Thus, because the sequence of successive mental processes does not continue any more in any Plane of Existence, the *Dukkhas* or Undesirable Experiences of Old Age, Illness, Death, cannot occur any more.

I have spoken to you about the Dhamma as far as I have been able to understand it. Now, I should like to speak a few words about the six virtues of the *dhamma* as has been propounded by the Buddha.

Virtues of the Dhamma

The Dhamma has the following attributes:

1. The *dhamma* is not the result of conjecture or speculation but the result of personal knowledge and is preached precisely and exactly.

2. The *dhamma* can be put to a practical test by those who practise it.

3. The *dhamma* can be practised to show results here and now and not at some future time or existence.

4. The *dhamma* is open to all beings for putting it to the test, and for discovering the truth themselves.

5. The *dhamma* is worthy to be made a part of oneself.

6. The *dhamma* can be fully experienced only by the *eight kinds* of Noble Disciples, namely:

(1) The Noble Disciple who has attained the first path of Sanctity called *Sotāpattimagga*.
(2) The Noble Disciple who has attained the first Fruition of Sanctity called *Sotāpattiphala*.
(3) The Noble Disciple who has attained the second Path of Sanctity called *Sakadāgāmimagga*.
(4) The Noble Disciple who has attained the second Fruition called *Sakadāgāmiphala*.
(5) The Noble Disciple who has attained the third Path of Sanctity called *Anāgāmimagga*.
(6) The Noble Disciple who has attained the third Fruition called *Anāgāmiphala*.
(7) The Noble Disciple who has attained the fourth Path of Sanctity called *Arahattamagga*.
(8) The Noble Disciple who has attained the fourth Fruition of Sanctity and thus becomes an *Arahat*.

The Buddha has thus given a bold assurance about the benefits to be accrued from the practice of the *dhamma*. Therefore, friends, may I request you not to remain content with merely listening to the tenets of the *dhamma*, but personally to investi-

He must observe these above ten promises. If he breaks any of the first five of these promises, he loses his noviciate. But if he wishes to be re-initiated as a novice he has to re-affirm his adherence to the three *saraṇas*. If, however, he breaks one of the last five of the promises, he has to carry out any penalty imposed by his preceptor monk.

A man who has attained the age of twenty years can become a monk. He has to approach an ordained monk and intimate to him his wish to enter the Order. The monk will arrange to assemble at least five monks, who will take the aspirant to the *Sīmā* or Ordination Hall. A *sīmā* is a building where the ordained monks assemble to discuss the affairs of the *saṅgha* whenever occasion arises. When the aspirant to monkhood and the monks are seated inside the *sīmā*, he will make obeisance to all the monks and will say *three* times :

> " I respectfully request the reverend monks to ordain me. May the reverend monks have compassion on me, and grant me the privilege of being a monk."

Then one of the monks, after requesting permission from the assembled monks will question the aspirant to monkhood on the following points :

1. Do you suffer from serious diseases, such as, leprosy, consumption, madness and so on?
2. Are you a real human being?
3. Are you a male person?
4. Are you a free man and not a slave?

5. Are you free from indebtedness?
6. Are you free from any obligation to be called to the service of the State?
7. Have you the permission of your parents to enter the Order?
8. Are you fully twenty years of age?
9. Have you the bowl and the robes?
10. What is your name?
11. What is the name of your preceptor?

On these questions being answered satisfactorily, one of the monks chosen for his skill and ability will undertake the ordination of the aspirant by addressing the assembled monks *three* times in clear, slow and regulated tones, as follows:

"Reverend Sirs, may the venerable ones listen to me. This aspirant to monkhood, Mr. So and So (mentioning his name), has as his preceptor the Reverend So and So. This aspirant to monkhood is free from defects. He is also in possession of a bowl and robes. He begs that he may be ordained. If the venerable ones consider that it is proper that he be admitted to monkhood, may the venerable ones admit him into the Order. This, Reverend Sirs, is a preliminary proposal."

After this proposal is made, the monk conducting the ordination on behalf of the assembled monks will declare *three* times that the aspirant to monkhood is being ordained, as follows:

"Reverend Sirs, may the venerable ones, listen to me. This aspirant to monkhood, Mr. So and So (mentioning his name), has as his preceptor the Reverend So and So. This aspirant is free from defects. He is also in possession of a bowl

and robes. He begs that he may be ordained. The venerable monks assembled here are ordaining this aspirant Mr. So and So (mentioning his name). If this is approved of and concurred in, may the venerable ones remain silent. If they do not approve, may they express their disapproval."

After this declaration is thus made *three* times in succession, the monk conducting the ordination will again announce that the ordination has been successfully completed, using the following terms:

"The venerable monks assembled have now ordained Mr. So and So, who has as his preceptor the Reverend So and So. The assembled monks have shown approval of this ordination, by remaining silent. Reverend Sirs, this silence on your part is regarded as marking the successful completion of the ordination with the approval of all of you."

As soon as the candidate is ordained as a monk, one of the monks has to declare and note down in writing the time, the date, the month and the year of the ordination of the candidate.

Then another monk will instruct the newly ordained monk in four things which the new monk should do and four which he should not do. The four things he should do are as follows:

1. For food, a monk must sustain himself with the alms-food he collects by begging, but if he is invited for a meal he can take the meal in the house of the donor.
2. For clothing, a monk must depend only on robes made from discarded clothes, but

if there is any one to offer him robes, he can use them, even if they be of value.

3. For dwelling, he must depend upon shades of trees, but if there is any one to offer him a monastery he can reside in a monastery.

4. For medicine, he must depend upon drugs made with easily obtainable cow's urine, but if medicines are offered by a donor he can make use of them.

Those are the four practices a monk should observe.

The *four* things that a monk should not do are:

1. Any sexual intercourse.
2. Theft.
3. Taking the life of a human being.
4. Boasting that he has attained psychic powers, the Path and the Fruition without attaining any of them.

These are the four grave transgressions which would automatically make him lose his monkhood.

During the lifetime of the Buddha, there also were persons who were permitted to become monks by the Buddha, merely by being addressed with these words: "Come, Oh Monk!"

Women also had been admitted to the Order during the lifetime of the Buddha, and I should explain to you briefly the circumstances leading to the granting of such permission by the Buddha. The person who sought the Buddha's permission for admission of women into the Order was no other than the Buddha's stepmother, Mahāpajāpati

Gotamī. She was the sister of the Buddha's mother Sirī Mahāmāyā who passed away seven days after the birth of the Future Buddha. Pajāpati Gotamī had her own son Prince Nanda, but on the death of Queen Māyā she entrusted her own son to wet-nurses, and nursed and brought up Prince Siddhattha herself as if he were her own son.

When, on the death of the Buddha's father King Suddhodana, the Buddha came to Kapilavatthu, his step-mother Gotamī requested him three times to allow her to enter the Buddhist Order. The Buddha refused her request three times.

When the Buddha departed from Kapilavatthu for Vesāli, Gotamī and many Sakya princesses shaved their heads, put on dark brown robes and followed him. On their arrival at Vesāli, Gotamī and the princesses stood at the threshold of the Buddha's monastery and wept. Then, Ānanda begged of the Buddha three times to allow Gotamī and the Sakya princesses to be admitted to the Order. But the Buddha refused him all the three times. Thereupon Ānanda asked whether it was utterly impossible for women to enter the Order and attain any or all the Four Stages of Spiritual Insight, such as, the *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi*, and *Arahatta* stages. The Buddha replied that it was possible. Ānanda then again repeated his request to the Buddha, pointing out that if it was possible for women to attain the Spiritual Paths and Fruitions, the Buddha should grant the request of Gotamī, since the Buddha owed a great debt of gratitude to his step-mother Gotamī.

On this, the Buddha granted permission to women to enter the Order, provided that they undertook to observe eight important conditions. The reason for making it difficult for women to enter the Buddhist Order was because the Buddha wanted women to value and appreciate the privilege of being a member of the Order.

Vinaya Rules

There are 227 rules which are required to be observed by the monks of the Order. These rules are collectively called the Vinaya. These rules may be roughly divided into two categories. The first category consists of rules, the breach of any of which results in a monk losing his monkhood. Such a person cannot be admitted again into the Order of Monks. The four rules in this category are:

1. To abstain from sexual intercourse;
2. To abstain from stealing;
3. To abstain from killing a human being;
4. To abstain from boasting that one has attained the psychic powers, the Path and the Fruition, without having attained them.

It will be too long to describe the remaining 223 rules. If a monk transgresses one of these 223 rules, certain penalties are prescribed, though he would not lose his monkhood as in the case of the transgressions of the above-mentioned four rules. Yet since he has committed a transgression which

should not have been committed by a monk, he has to

(*i*) acknowledge the offence, and
(*ii*) be on a period of probation.

Acknowledgement of an offence is made when a minor offence has been committed. The monk who commits a minor offence has to inform another monk of such commission and has to make a promise that he would guard himself from committing such an offence in the future.

A monk who has committed a major offence in this second category has to be on probation. The major offences are:

1. Self-inducement of seminal emission.
2. Touching, kissing or embracing any woman including even a new born female child.
3. Speaking to a woman on topics of sensual pleasure.
4. Directly telling a woman his desire for sexual intercourse.
5. Acting as a go-between between a man and a woman.
6. Having a small monastery for a single monk built with donated labour which has been asked for in contravention of Vinaya Rules.
7. Having a big monastery built without the permission of the body of monks.
8. Without seeing or hearing the offence himself or without any concrete cause, verbally and directly accusing another

monk of transgressing a disciplinary rule which can result in the monk losing his monkhood.

9. Framing a case and accusing another monk, in the above circumstances.
10. Creating a schism in the Order of Monks.
11. Taking sides with the schismatic monks.
12. Not obeying the admonition given by the *saṅgha* for misconduct.
13. Not obeying the admonition of the body of monks to leave the monastery for the misconduct of making oneself venerated by the people by giving presents, such as, flowers and fruits, instead of obtaining such venerations through pointing out the right way of escape from the round of births.

A monk who has committed one of the above major offences will have to be on probation and

1. he has to admit his offence in the presence of not less than four monks in a *sīmā*.
2. Then he will have to request for permission to be on probation for the offence.
3. After having requested as above, the offender monk must every morning intimate to every monk he sees that he is on probation, mentioning the offence he has committed.
4. The probation period he has to keep is to be of the same length as the period in which he has not declared his transgressions. Over and above this period,

he will have to be on probation for a further six days so that the monks will have more confidence in him.

5. After this period of probation, he has to invite at least 20 monks and to request them to take him back into the fold of good monks.

With this I want to conclude my remarks on the rules of the Vinaya. The rules laid down in the Vinaya were not formulated at one and the same time, as in the case of a Code of Laws promulgated by a king. Rather, the Vinaya is like a body of customary laws of a nation, which had evolved along with the development of that nation. The rules were laid down by the Buddha from time to time as a particular difficulty arose or a particular incident took place, and thus Vinaya developed as the *saṅgha* developed.

After the *parinibbāna* of the Buddha, the *saṅgha* was the repository and the main source of the *dhamma* which was essential for the continued establishment of the Buddha's religion. The Buddha taught that so long as the *saṅgha* practised the *dhamma* well, so long would the religion last To guide the *saṅgha* to walk on the right path, the observance of the Vinaya rules is essential. Therefore, it has been said that the Suttas or the Abhidhamma may perish or disappear, but so long as the Vinaya exists the Buddha's *sāsana* will stand, and that if the Vinaya stands firm the teachings of the Buddha will hold out, because the Vinaya is the life of the *sāsana* or the Buddhist religion.

In the *Metta Sutta* the Buddha has explained fifteen important points which are the essential features of a good monk. These are notable. A good monk should:

1. strive to realise the true *dhamma*;
2. be upright;
3. have a benevolent attitude towards others;
4. be submissive to proper admonition;
5. be gentle;
6. be humble;
7. be not desirous of gain or gifts;
8. be contented with whatever he has;
9. be beset by as few cares and daily affairs as possible;
10. have as few possessions as possible so as to be able to travel lightly and quickly;
11. be always calm and composed in appearance;
12. be prudent and mature in judgement;
13. have no rude manners;
14. be not attached to his lay-supporters;
15. not do the slightest thing for which the wise and virtuous people would blame him.

So far I have explained to you the method of admission to the Order of Monks, and the Vinaya rules which the monks have to observe.

Arahats—Theras

Now I shall give you an account of some of the great *Arahats* who were prominent during the lifetime of the Buddha. First I shall speak to

you about the two great *Arahats*, the Venerable Sāriputta and the Venerable Moggallāna. The Venerable Sāriputta had been extolled by the Buddha as an *Arahat* who was foremost in wisdom. The Venerable Moggallāna was the foremost among the *Arahats* who had command of psychic powers.

These two *Arahats* were very close friends when they were young and their parents were very rich. Their childhood names were Upatissa and Kolita respectively.

The two young friends with their friends and attendants were enjoying a festival held on top of a certain mountain. While they were thus enjoying themselves, the idea struck their minds that they and all the other people who were enjoying themselves there, would have to die within the span of a hundred years, and that it would be good if they could search for a way of escape from the ills of suffering and death. Therefore, these two friends with their five hundred companions first went to the great teacher Sañjaya at Rājagaha and became ascetics. Both the two friends were extremely intelligent and very soon they came to know that the system of the great teacher Sañjaya was not one which could liberate them from the ills of the round of births. They therefore made an agreement that whoever first found the true *dhamma* was to inform the other and in order to search for the true *dhamma*, they separated from each other and travelled in separate directions. At that time at a certain place in Rājagaha, Upatissa one day saw the Reverend Assaji who was a disciple of the Buddha. The personality of Assaji was so com-

manding of veneration and respect that Upatissa considered that he must have in him the true knowledge of the right way to emancipation and he followed him. After the Venerable Assaji had taken his meal at a rest house, Upatissa approached him and asked, "Who is your teacher and what is his belief?" The Venerable Assaji told him that his teacher was the Buddha whose doctrine was:

> "*Ye dhammā hetuppabhavā tesaṃ hetuṃ*
> *Tathāgato āha*
> *tesañ ca yo nirodho evaṃvādī mahā-*
> *samaṇo.*"

I will not translate this Pāli, but I should like to reproduce in brief what Assaji said, "In the whole universe there is only cause and effect. There is no permanent indestructible being. There can never be an effect without any cause. Those ills which all beings have to face, such as, old age, disease and death, separation from loved ones, and association with hated ones, getting what one does not desire and not getting what one desires, are effects. These effects have a cause. And this cause is nothing but desire or attachment (*taṇhā*). When this desire, which is the cause, ceases, then all the ills and miseries which are the results also cease. My Teacher the Buddha has explained all these causes and results and also about their cessation."

As he listened to the exposition of the Venerable Assaji, Upatissa became a *Sotāpanna*, and being greatly delighted, he searched for and found his friend Kolita, who having listened to what his

friend had to say, also became a *Sotāpanna*. Both the friends then went to their former teacher Sañjaya and said to him, " Oh teacher, the Buddha has appeared in the world. Let us go to him and listen to his *dhamma*. Will not our teacher also come with us?" Sañjaya told them to go by themselves and that he was too old and knew only how to be a teacher, and could not be a pupil of others. Thereupon Upatissa and Kolita said, "Oh Teacher, the Buddha has appeared, and people will go to him only. They will not come to you." Sañjaya replied, " Oh disciples, in this world who are of a greater number, the fools or the wise? Only the wise will go to Gotama," and thus he refused the invitation of his two former disciples.

When the two friends Upatissa and Kolita got to the presence of the Buddha, both of them became *Arahats*, with the names of Sāriputta and Moggallāna respectively, and were appointed Chief Disciples of the Buddha.

After this account of Sāriputta and Moggallāna, I shall speak about the Reverend Mahākassapa, whose childhood name was Pippali. When Pippali reached the age of discretion his parents asked him to get married, but he refused saying that he did not want to get married, that he would look after his parents for the rest of their lives, and that when they passed away, he would become an ascetic. When his parents asked him again to marry, he closed both his ears with his hands. All the same, his parents married him against his wishes to Bhaddā Kapilānī, the daughter of the Brahmin Koliya. This Bhaddā Kapilānī too, like

Pippali, was very unwilling to marry. Thus, those two young people made an agreement to keep two garlands of flowers between them on their bed, and it was understood that if the garland on the side of Pippali got crushed, he would be taken as having impure desires, and if the garland on the side of Bhaddā Kapilānī was crushed, she would be taken as having impure desires. Neither of the garlands was withered or crushed. In the day-time also, they would not even smile at each other, but they looked after their parents to the best of their ability.

On the death of their parents, Pippali had to look after the estate left by the parents. One day Pippali went to his paddy fields with his servants, and he saw in the field, crows, hawks and other birds killing and eating worms, insects and termites. Seeing that, he realised the impermanent nature of things and came home. Bhaddā Kapilānī, too, going with her female servants to their sessamum field, saw the crows eating the insects and she too realized the impermanent nature of things and returned home. On their arrival at their house, they both by mutual consent gave away their property and possessions. Believing that in the world there must be people who had destroyed their mental impurities, they decided to become ascetics with the same object of destroying mental impurities. They then shaved each other's head and put on yellow robes and became ascetics. Having agreed to separate from each other and go their own different ways, Pippali went towards the right and Bhaddā Kapilānī towards the left.

On that day, the Buddha, foreseeing that the youth Pippali was destined to be converted, sat at the foot of a banyan tree called Bahuputtaka, awaiting the arrival of Pippali. The latter having set out on his journey, arrived at that banyan tree. At that time the six different coloured rays forming the halo and the aura of the Buddha, were radiating effulgent splendour and the big banyan tree and all the surrounding area were enveloped with such glowing radiance that it could not be sufficiently marvelled at. Pippali, as soon as he saw the Buddha, decided thus: "This person must become my teacher. I have become a religious recluse, having such a personage in mind." And even from the place from where he first saw the Buddha, he bowed with the greatest respect. Reaching near the Buddha, he said, "Oh glorious Buddha, you are my teacher and I am your disciple." Thereupon, the Buddha said to him, "Oh Kassapa, come to my presence. I shall ordain you," and admitted him straightway into the Order of Monks.

After ordination, Pippali accompanied the Buddha and arrived at the foot of a tree, where the Buddha foresaw that four months after the *parinibbāna* of the Buddha, Reverend Mahākassapa would convene the First Buddhist Council and would guard the religion, and as a token of leaving the religion in his charge, the Buddha gave to him his robe which was made by the Buddha himself from the rags covering a dead body. Then Reverend Mahākassapa offered his robe to the Buddha which the latter graciously accepted.

When Reverend Mahākassapa reached the Jetavana monastery, the Buddha explained to him the Four Truths, and practising the *dhamma*, Mahākassapa attained *Arahatship* on the eighth day. The extraordinary quality of Reverend Mahākassapa was that from the day he had exchanged robes with the Buddha till his attainment of *Nibbāna*, he practised the most arduous and difficult austerities. The Buddha himself had praised him as the foremost amongst those who observed austerities.

The *thirteen* austerities that can be practised are:

1. not to use robes offered by others, but only to use robes made from pieces of cloth which had been discarded;
2. not to possess more than a set of the three necessary robes, consisting of a lower robe, an upper robe and an over-robe;
3. never to take meals by invitation, and only to take alms-food that has been begged for;
4. on a previously determined round for alms-food, to stop for alms-food in front of each and every house, whether alms-food be offered or not;
5. to take only one meal a day and at one sitting only;
6. to eat only out of the bowl in which food of all sorts is mixed up as offered;
7. while eating, after refusing once any additional offer of a dish or of food, not to eat any food that is later offered;

8. not to live in villages or towns but to live in places far from them;
9. not to take up residence in monasteries, but to live only under trees;
10. not to take shelter under trees or monasteries, but to live in open spaces;
11. not to stay in any other place but cemetries;
12. to take only the place assigned by the elders on duty at meetings of the *saṅgha*; and
13. never to lie down.

These are the thirteen austerities.

I will next speak about the Reverend Ānanda, who was the son of Amitodana, a Sakyan prince and the brother of King Suddhodana. He was thus a first cousin of the Buddha.

While the Buddha after his return from Kapilavatthu was sojourning in the market town of Anupiya, Ānanda, Anuruddha, Bhaddiya, Kimila, Bhagu and Devadatta went with Upāli to where the Buddha was. Of these seven Upāli was a barber, and the rest were Sakyan princes. Upāli was the attendant of those princes. When they reached the Buddha, they said to him: "Sire, we Sakyan princes are very proud of our birth. May your reverence ordain Upāli first and us afterwards. Upāli being ordained before us will be senior to us and we will have to make obeisance to him. Then only our pride as Sakyan princes will be humbled." The Buddha complied with their request, and after their ordination went to Rājagaha, accompanied by those seven newly

ordained monks. Of the seven monks who were admitted into the Order at the same time, leaving aside Devadatta, the Venerable Bhaddiya, Anuruddha, Bhagu, Kimila and Upāli attained *Arahatship*. Ānanda however did not attain *Arahatship* but remained a *Sotāpanna* during the life time of the Buddha.

Before speaking about how Ānanda became the personal attendant of the Buddha, let me tell you in brief the circumstances leading to it. For the first twenty years of Buddhahood, the Buddha never had any permanent attendant. Some of the monks, such as, Nāgasamāla, Upavana, Cunda, Sāgata, Rādha, Meghiya and others attended upon him occasionally. One day while Nāgasamāla was attending upon the Buddha, the Buddha set out on a journey with him. On the way Nāgasamāla did not want to go the same way as the Buddha, and he just left the robe and the bowl of the Buddha on the ground and went on his own way. When the monks came to know about this, the Venerable Sāriputta begged for permission to be the Buddha's permanent attendant. The Buddha did not give his consent nor did he give his consent when the Venerable Moggallāna and eighty other senior *Arahats* asked for the same privilege. Thereupon the senior *Arahats* said to Ānanda: "O Ānanda, Venerables Sāriputta, Moggallāna and all the eighty senior monks have begged for permission to be the permanent attendant of the Buddha. Why don't you do the same?" and urged him to do so. Ānanda replied: "Reverend Sirs, an office which one gets only after begging for it is not worthy.

The Buddha knows I am here. If he would like to have me as his attendant he would have ordered me to be his attendant."

Then the Buddha said, " Oh monks, there is no need for you to urge Ānanda to do things. He would offer his services voluntarily." Thereupon Ānanda stood up, bowed respectfully to the Buddha and said, " Sire, may I be your permanent attendant and may I be granted the following *eight* boons :

1. Not to be given the robes offered to the Buddha.
2. Not to be given the alms-food and eatables offered to the Buddha.
3. Not to be permitted to stay in the fragrant chamber of the Buddha.
4. Not to have to accompany the Buddha always, when the Buddha accepts invitations for meals.
5. To have my request accepted by the Buddha, whenever I ask him to accept an invitation to a meal.
6. To have my request accepted by the Buddha, whenever I ask him to receive anyone into his presence.
7. To be permitted to see the Buddha at all times.
8. To have sermons repeated to me by the Buddha, when the Buddha had delivered that sermon not in my presence.

The Buddha granted his request and appointed him his permanent attendant. Ānanda on his part served the Buddha faithfully till the Buddha attained *parinibbāna*.

Three months after the death of the Buddha, the First Buddhist Council was convened. In this Council, having attained *Arahatship* on the eve of the Council, Ānanda played a most important part. The Reverend Mahākassapa asked Ānanda the following questions:

1. What sermons did the Buddha deliver?
2. To whom was it delivered?
3. In what place was it delivered?
4. Why was it delivered?
5. What were the results of the sermon?

These were the questions asked with reference to the Dhammas, not including the Vinaya, and Ānanda could answer all those questions in detail.

After Ānanda, I wish to speak about Upāli, who was a barber and attendant to the Sakya princes. He accompanied Ānanda, Anuruddha, Bhaddiya, Bhagu, Kimila and Devadatta, the Sakyan princes, when they went to the Buddha. On the way they reached a forest grove and those princes took off their fine clothes, ornaments and regalia which they presented to Upāli who refused to take them and asked for permission to accompany the princes and become a monk. The princes refused his request and told him to go home, though he asked three times for permission to go with them. And not daring disobey them, he took their clothes and ornaments and went back. After going a short distance, he thought that if he went back, the relatives of the princes would accuse him of killing the princes and robbing them of their property. And they would kill him. He said to himself that if those princes

who were in possession of great wealth and happiness could renounce the world, why could he not also do the same? Having so decided, he went back to the princes. This time the princes allowed him to accompany them, and to become a monk. Upāli was commended by the Buddha as the most proficient monk in the Vinaya.

Arahats—Therīs

After speaking about the men, the Theras who became great *Arahats*, I would like to speak about the women, the Therīs who became great *Arahats* too.

I have spoken at the beginning of this lecture about Mahāpajāpati Gotamī, the step-mother of Buddha. Now I am going to speak about the Therī Khemā. Before she renounced the world, she was the Queen of Bimbisāra, king of Rājagaha. She was of exquisite beauty.

Queen Khemā had heard that the Buddha was in the habit of pointing out the faults in beauty, and she dared not see the Buddha and she always avoided him. King Bimbisāra, however, having attained the state of *Sotāpanna*, was very respectfully attached to the Buddha, and he wanted his Queen Khemā to be like him. However, he felt that he should not order her to see the Buddha, and so he invited poets to the palace and asked them to write descriptions of the splendour and pleasantness of the Veḷuvana Garden which was the residence of the Buddha, and the King had the singers of the palace sing in praise of Veḷuvana.

When Queen Khemā heard these songs, she had a desire to visit the Veḷuvana Garden and asked King Bimbisāra for permission to do so. The King granted her request gladly but using royal strategy, he told the attendants who were to accompany her that if Queen Khemā came back without seeing the Buddha they would be punished.

Queen Khemā went with her attendants and enjoyed the pleasantness of the Garden the whole day, and in the evening when she was about to return home, the attendants appealed to her, saying that if she returned to the palace without seeing the Buddha, the King would punish them, and that through compassion for them she should see the Buddha. The Queen through pity for her attendants had to go to the Buddha. The Buddha on that day foresaw that she would be converted and was waiting for her in the Veḷuvana Monastery. As soon as she went into the presence of the Buddha, she saw a young lady who was many times more beautiful than herself, sitting near the Buddha and fanning him. Even while the Queen was looking at her, she saw the young lady gradually grow old, fall ill and die. Then Queen Khemā suddenly realised the worthlessness and the delusion of a worldly life, and as the Buddha preached to her the sermon on the Four Truths, she attained *Arahatship* at that very place. A person who has attained *Arahatship* can no more live as a layman. He has either to become a monk or pass away into *Nibbāna*. Therefore when she returned to her palace, she immediately told Bimbisāra to allow her to renounce the world. Formerly, whenever Queen

Khemā met King Bimbisāra, she always made obeisance to him. But on this occasion, she stood without bowing to him, and the King guessed that the Queen must have attained *Arahatship*. Then he asked her if she had seen the Buddha. She replied: "Your Majesty, in seeing the Buddha you see very little of him. I have seen many times more than what you have seen in the Buddha." Then she asked him to give her permission immediately to renounce the world. The king complied with her request, and after she was ordained, he sent her to the monastery of the nuns with great ceremony.

Khemā Therī was praised by the Buddha as the wisest of all the Therīs.

Next I should like to speak about the Therī Uppalavaṇṇā who was the daughter of a very rich man at Sāvatthi. She was so beautiful that princes and sons of rich men came to her parents to ask for her hand. Her father, the rich man, had the thought that if he gave her in marriage to one of the princes and sons of rich men, who were asking for her hand, the rest would not be satisfied and they would nurse a grudge against him and his daughter. And he further thought that it would be well to get his daughter ordained so as to be free from all these dangers. So he asked his daughter if she would not like to become a nun. As she had already thought of renouncing the world even before he asked her, she agreed at once. The father took her to the monastery of the nuns. Shortly after she had been ordained she meditated on the subject of fire, and she gradually reached the highest stage

of meditation. Finally developing an insight into the *dhamma*, she attained *Arahatship*. The Buddha praised her for possessing the highest psychic power amongst the Female *Arahats*.

Next I wish to speak about Paṭācārā who was the daughter of a rich man of Sāvatthi. After coming of age, she fell in love with a slave from her house and eloped with him. The couple went and lived in a small village about 20 miles away from Sāvatthi. When Paṭācārā was big with child, she told her husband that she wanted to go to her parents for her confinement. As her husband dared not face his parents-in-law, he postponed the date of her going from day to day. Paṭācārā during his absence went to her parents and on the way, she was delivered of her child. Her husband on discovering her flight went in search of her and found that she had given birth to a child, and brought her home. When she was with child the second time, and about to be confined, she told her husband that she wanted to go to her parents, and not getting his permission, she came away without his knowledge. She was delivered of her child in the forest on the way, and as before the husband searched for her, and found her in the forest. At that moment it rained, and she asked her husband to build a hut as soon as possible. Her husband while collecting branches and twigs to build a hut, was bitten by a snake and died. She waited for him the whole night, and in the morning when he failed to come she went in search of him and found him dead. She then carried the younger child in her arms and leading the elder one by the hand,

went in the direction of Sāvatthi. On the way she came across a small stream and placing the elder child on the bank, she went and deposited her younger one on the other bank. While she was coming back to fetch her elder child and had reached the middle of the stream, an eagle carried away her younger child. On seeing that, she tried to frighten the eagle by clapping her hands. The elder child on the other bank saw her clapping her hands. Thinking that she was calling to him, he ran down into the stream, and was carried away by the current, and was drowned.

By then Paṭācārā became unbalanced in mind, and while muttering, " I have lost two sons and I have lost my husband on the way," she came into the city of Sāvatthi. There she received the news that her father, mother and brother had been killed when their house collapsed during a great storm. As soon as she heard the sad news, she became completely insane. Paṭācārā tore off her clothes and without any clothes on her she roamed about the streets of Sāvatthi, muttering all the time, "my two sons are dead, and my husband had died on the road; my father, mother and brother are also dead." As she wandered about in Sāvatthi, she reached a place where the Buddha was preaching the *dhamma*. The Buddha saw her and concentrating his mind particularly on her, pervaded her with loving kindness. Then the Buddha addressed her, saying, " Sister Paṭācārā, please be composed." That immediately changed the mind of Paṭācārā in a very extraordinary way. She became conscious of her nakedness and lay face down on the ground

in shame. Seeing this, one of the audience threw a shawl to her. She wrapped herself with this shawl and continued to listen to the preaching of the Buddha. Then she became a *Sotāpanna.* After this, at her request the Buddha ordained her.

Before long, Paṭācārā attained *Arahatship* and was extolled by the Buddha as the most proficient among the nuns who were learned in the Vinaya.

The next Therī I am going to speak about is Dhammadinnā who was the wife of the banker Visākha of Rājagaha. Visākha and his wife were very much attached to each other. The banker was an intimate friend of King Bimbisāra, and while listening together to the preaching of the *dhamma* by the Buddha, Visākha attained the state of *Sotāpanna* on the same day. Not content with the attainment of *Sotāpanna*, he further exerted himself in the practice of the *dhamma* and attained the *Anāgāmi* state. Previous to that time, whenever the banker returned from his travels his wife Dhammadinnā would welcome him at the door of the house, and would smile at him, and he would return the smile, from whatever place he could see her. And when the banker reached the door of the house his wife Dhammadinnā would extend her hands to him and he would hold them lovingly, and hand in hand they would go into the house.

But on the day the banker attained the *Anāgāmi* state, he did not return her smile nor would hold her hand when she extended her hands to him. Previously they had their meals together, and would exchange pleasant words with each other. On that day the banker did not have his meal with

her, but had his dinner alone with the look of a monk who was meditating.

Then Dhammadinnā thought that her husband's manner was very strange and decided that she would find out the explanation that night. However, he asked her to prepare a separate room for him to sleep in. He would not even enter the room where they had previously slept together. She felt very sad, thinking that her husband might have transferred his affections from her to some other woman, or some one might have given false report about her to him or that she might have given some offence to him. After a day or two like this, she could not bear it any longer, and at about midnight she went into the bed chamber of the banker. When he asked her why she came into his room at that time of the night, she told him all she had in her mind. Whereupon he thought: "This *dhamma* which I have acquired is extremely noble and it is not for me to boast about it. But if I do not tell her about it she will be sure to misunderstand me and die of grief. Therefore, I must tell her tonight." And he said to her, "Oh Dhammadinnā, I have not transferred my affections from you to some other woman, nor has anybody spoken ill of you, nor is there anything wrong with you. The reason why my conduct is strange is that on listening to the preaching of the Buddha, I have found for myself a wonderful *dhamma*." Only then did she feel happy. When he saw that she was happy, he further said, "Dhammadinnā, if you wish to live in this house, all the property we have is yours, and you can

treat me as if you were my mother or an elder sister. As for myself I shall be contented with whatever food you choose to feed me with. If you do not feel like living here you can take all the property and go to your parents and live with them. Or if you wish to marry again you can take the property and do so."

Then Dhammadinnā thought to herself: "Under ordinary circumstances, my husband will not speak in such a way; he must have acquired a really noble *dhamma* for him to speak thus, and she asked him, "Sir, can only men acquire this noble *dhamma*? Cannot women also acquire it?"

He replied, "Dhammadinnā, the noble *dhamma* can be acquired by anyone who practises and perseveres. There is no distinction between men and women with regard to the acquisition of it." As soon as she heard what he said, she asked him to give her permission to enter the Buddhist Order. Visākha went and gave this news to King Bimbisāra and the latter sent a golden palanquin to carry Dhammadinnā to the convent of the nuns. Visākha took her with great ceremony on the golden palanquin to the monastery and had her ordained.

Dhammadinnā after being ordained, thought: "If Visākha could practise the noble *dhamma* as a layman, why should it not be possible for me who am ordained to acquire this noble *dhamma*?" And to exert herself very strongly in practising the *dhamma*, she departed to a quiet countryside far

away from the city of Rājagaha, and very soon she attained *Arahatship*.

Dhammadinnā was praised by the Buddha as the foremost among the Therīs who were preachers of the *dhamma*.

The questions and answers between her husband Visākha and Dhammadinnā after she had attained *Arahatship* are recorded in a famous Sutta under the title of *Cūḷavedalla Sutta*. When the Buddha heard about the answers given by Dhammadinnā, he extolled them.

LECTURE IV

BUDDHISM AFTER BUDDHA'S DEATH

Problem of leadership in the Saṅgha

As the Buddha grew old, many must have considered the problem of succession to the leadership of the Buddhist Order. Devadatta was one of those, and as I have described in my First Lecture, he suggested to the Buddha at an assembly of monks that the Buddha, because of his age, should hand over the Order to Devadatta. Buddha refused, but as Devadatta went on arguing, he firmly replied, "Not even to Sāriputta and Moggallāna would I hand over the Order, so would I ever to thee?" Devadatta went away in anger, and proposed to his patron Crown Prince Ajātasattu that the prince should kill his father the king, while he killed the Buddha. He hoped that after Buddha had been killed, Ajātasattu would give official recognition to his assumption of the leadership of the Order. He made three separate attempts to kill the Buddha but failed. Then, he with two or three companions went to the Buddha and suggested that five new rules of austerity be introduced in the Rules of the Order. The suggested new rules were too austere, and should Buddha agree, there would have been dissatisfaction in the Order and should Buddha refuse, Devadatta would accuse the Buddha of being too lax. The Buddha refused to accept the new rules, and

Devadatta tried to create a schism, but failed. Devadatta's death removed the danger of a schism, but the problem of succession to the leadership of the Order remained unsolved, and must have continued to vex the minds of many monks. Thus, when the Buddha had announced that his death was fast approaching, his faithful attendant Ānanda said, full of hope that the Buddha would have to postpone the date of his death, "Surely the Lord will not attain *Nibbāna* before he has determined something about the Order?" The Buddha replied, "What does the Order expect of me? I have taught the *dhamma* without making any inner and outer, and I have never been a close-fisted teacher with regard to the *dhamma*. One who would determine about the Order, should say 'I will lead the Order' or 'the Order shall look up to me'. But I have never even thought 'I will lead the Order' or 'the Order shall look up to me'. Why then should I determine something about the Order?" Later on, when the Buddha was dying, Ānanda asked for instructions regarding the custom of the monks coming to worship and attend on the Buddha after every Retreat was over, for, after the Buddha had died, where should they go? The Buddha replied that the monks should make a pilgrimage to four places with which the main events of his life were concerned; the place where the Buddha was born, the place where he attained enlightenment, the place where he preached his first sermon, and the place where he passed away. The Buddha also said, "It may be, Ānanda, that some of you will say thus: 'Without the teacher,

where is his sublime teaching? There is no teacher for us'. Nay, Ānanda, they should not think thus. The Dhamma and the Discipline taught and promulgated by me, Ānanda, will be your teacher when I am gone." These words of the Buddha emphasised that there was no problem of succession involved; the Buddha was the Teacher of the Order, and there was no one who could take his place. On the other hand, he emphasised the essentially democratic character of the Order, and the fact that the Order would not decay and disappear, just because the Buddha was no more, so long as there remained the Dhamma and the Rules of Discipline.

First Council

By the time the Buddha died, the Chief disciples Sāriputta and Moggallāna were no more, and the most senior monk surviving was Mahākassapa. Mahākassapa was in another place with a company of some five hundred monks, when he heard of the news of the Buddha's death. Amidst the general lamentation of the monks, one Subhadda, who was old in age but young in the number of years as a monk, said joyously, "Enough, friends, do not grieve or lament, for we are well freed from the great ascetic. We have often been troubled by being told, 'This is befitting to you, this is not befitting to you'. Now we can do what we wish, and refrain from doing what we do not wish." These jarring words made Mahākassapa realize how important it was to call a Synod to

gather and draw up the texts of the teachings of the Buddha and the rules of the Order so that feelings of doubt and despair on the death of the Buddha might be prevented or removed. But his first task was to be present at the funeral of his Great Master, and thus he hurried to the place where the Buddha had died. He paid his homage to his Master at the funeral pyre. After the funeral, the relics of the Buddha were divided among the kings of Northern and Middle India, and *thūpas* were built over them. In later centuries, these relics were to be of great importance in the expansion of Buddhism.

Mahākassapa and the monks returned to Rājagaha and under the patronage of the King Ajātasattu (who, after the death of Devadatta had become a great patron of Buddhism like his father before him), the first Synod or Council of Monks was held. Mahākassapa took the leading part in the Synod by virtue of his great saintliness, and also by virtue of his seniority. Even when the Buddha was alive, he had noticed with concern the tendency among some members of the Order to be lax towards the Rules of the Order and had even sought the advice of the Buddha in the matter. He himself led a life of great austerity, dwelling in the forest, depending only on alms-food actually begged, and wearing a robe of rags. As I have already stated in a previous lecture, it was thought that when the Buddha exchanged robes with Mahākassapa, he was foretelling in effect that after he had passed away, Mahākassapa would look after the Order, holding the first Synod. The Buddha, at

the point of his passing away, had told Ānanda that after his death, monks should discontinue the prevailing custom of addressing one another as 'Friends', and instead, a monk should address a monk senior to him as 'Lord" or 'Sire', and he should address a monk junior to him either by his personal or family name, or by the epithet 'Friend'. This change in the mode of address among the monks gave the emphasis to seniority. Mahākassapa chose 499 monks to form the Council, with him as the presiding monk by virtue of his seniority. All the monks chosen were *Arahats*, except Ānanda, who however could not be kept out, as he was in constant attendance on the Buddha and therefore he alone knew all the sermons and the occasions of these sermons. There was some criticism among some non-*Arahats* against the selection of Ānanda. But the majority of the monks remembered that the reason why Ānanda had not attained Arahatship was only because he had spent all his time in ministering, with loving care, to the personal needs of the Buddha. Nonetheless, Ānanda felt ashamed and going through a period of concentrated meditation, he attained Arahatship just before the Council actually started its deliberations and thus he was able to take part in the Council as an *Arahat*. The procedure followed at the Council was that of a catechism. The presiding monk Mahākassapa asked the questions, and Upāḷi, who was the authority on the Rules of the Order, and Ānanda, who had heard all the sermons preached by the Buddha had to answer. Upāli was asked to give a particular Rule of Discipline, the

occasion when the Rule was formulated, the name of the individual monk whose conduct gave rise to the formulation of the Rule, and how it was later amended (if amended at all) and the occasion of the amendment. As the result of the questions and answers, the text of the Rules of Conduct of the Order (*Vinaya*) was agreed upon by the Council. Ānanda informed the Council that the Buddha had told him that if the Order so wished, the less important rules of discipline could be dropped, but he had not asked the Buddha which were the less important rules. The Council, therefore, decided to retain all the rules of discipline as enumerated and explained by Upāli. Ānanda was then asked to repeat each sermon that the Buddha preached, and to describe the occasion and name the individual or individuals with reference to whom the sermon was given. The answers given by Ānanda became the text of the Teachings of the Buddha (*Dhamma*). It should be realized that it was still an age of oral learning, and the texts of both the *Dhamma* and the *Vinaya* were learnt up by heart by the monks, and thus preserved orally. In other words, the texts were not reduced to writing. It would seem that the main aims of the Council were, first, to preserve all the teachings of the Buddha in their truth and purity, without change or modification, and, second, to achieve unity in the Order, and avoid a schism at all costs.

Second Council

Buddhism continued to flourish for the next one hundred years under the patronage of the kings

of various states of North and Middle India. However, some one hundred years after the First Council, a Second Council became necessary because of certain laxities which had crept into the Order. Certain monks, belonging to the Vajji Clan, were practising the following modifications in the Rules of the Order:—

(1) Salt was carried in a horn by the monks. This was contrary to the Rule which prohibited the storage of food by monks.

(2) Meals were taken as long as the shadow of the sun had not passed the meridian by more than two fingers' breadth. This was contrary to the Rule that no meal should be taken after noon-time.

(3) A second meal in one morning was taken in another village. This was contrary to the Rule prohibiting overeating.

(4) Butter-milk was taken after a meal. This was contrary to the Rule against overeating.

(5) Fortnightly congregations were held at various places in the same parish. This was against the Rule that all monks from one parish should be present at the Fortnightly congregation.

(6) A decision was taken when some monks were absent, and the agreement of the absent monks was asked for later, when the decision had already been put into practice.

(7) Customary practices of teachers and preceptors were followed as precedents, although contrary to the Rules.

(8) Unfermented palm-wine was drunk by monks. That was contrary to the Rule forbidding the drinking of intoxicants.

(9) Rugs without fringe were used, although the use of fringeless sheets was forbidden by the Rules of the Order.

(10) Gold and silver were accepted, although expressedly forbidden by the Rules.

An elder monk, Yasa, criticised these breaches of the Rules of Discipline, and for this criticism, he was excommunicated by those monks who had become lax in their discipline. But the Venerable Yasa was not afraid. He sought the opinion of the learned monk Revata and the most senior monk Sabbakāmī, and they agreed with him that the ten 'Indulgences' could not be sustained under the Rules of the Order. Yasa sent invitations to the various places in India where Buddhism was flourishing, and finally some seven hundred monks gathered at Vesāli, under the patronage of King Kālāsoka. The Council appointed an inner Council consisting of four monks from the east and four monks from the west. The Venerable Sabbakāmī, as the most senior monk, was elected president. The ten suggested modifications were considered point by point, and all rejected as unlawful. Then the full Council of seven hundred monks with the Venerable Sabbakāmī as the presiding monk, approved the findings of the inner Council, and then proceeded to consider and reaffirm the texts of the *Dhamma* and the *Vinaya*. However, the Vajjian monks considered themselves strong

enough to challenge the decisions of the Second Council, and as a result, they were excommunicated. Nothing daunted, they themselves now convened a larger Council consisting of ten thousand monks. They called themselves *Mahāsaṅghikas* or the 'Monks of the Great Congregation'. Thus the much-feared schism in the Order came into being. The split was over the ten indulgences only, and there were no doctrinal differences. Although Tibetan and Chinese sources on the subject suggested that there were doctrinal differences, namely, over the nature of an *Arahat*, it would seem that at so early a period in the history of Buddhism, there could not have been any doctrinal differences. Each school felt that it was conforming to the teachings of the Buddha. Although modern scholars would call these two earliest schools of Buddhism as 'orthodox' and 'liberal', the *Mahāsaṅghikas* themselves considered that they were as orthodox as the other school. But it was definitely a parting of the ways, and a few centuries later, divergences in the doctrine itself were to come, for, as a direct result of this schism, other sects came into being, finally leading to the development of *Mahāyāna* Buddhism. In spite of its huge assembly of ten thousand monks, the new *Mahāsaṅghika* Sect could not make much headway against the orthodox school because the all-important royal patronage was with the latter.

Third Council

During the lifetime of the Buddha, Buddhism seemed to have been confined to the valley of the

Ganges, but in the hundred years that elapsed between the First and the Second Council, Buddhism was gradually spreading well beyond the Ganges valley, as could be seen from the invitations sent to the monks living in remote parts of India to attend the Second Council. With the advent of the great Emperor Asoka, however, Buddhism expanded all over India and to many countries beyond. The expansion of Buddhism to all parts of India under Asoka was due to the fact that India was united under one rule for the first time in her history, and the efficient administration of the king made communications in the sub-continent easy. Asoka went on pilgrimage to the four Holy Places mentioned by the dying Buddha in his exhortations to Ānanda, and set up *thūpas* and pillars at these places. He dug up the relics distributed after the death of the Buddha, and re-distributed them so that relic-*thūpas* could be built all over India. During the hundred years which had elapsed since the Second Council, Buddhism had continued to expand, but as the result of the Great Schism, further schisms had taken place in both the two main schools. Asoka gave his patronage to the Orthodox School, and suppressed heretics, but it is not known whether all sects of the *Mahāsaṅghikas* were considered heretical enough to be suppressed. Under his patronage, a Third Council was called by the senior monk Moggaliputta Tissa. One thousand monks attended, and Moggaliputta Tissa as the presiding monk examined and refuted the various heretical doctrines. However, this Third Council was restricted obviously to the Orthodox

or *Theravāda* Sect, and it is not surprising that in the later literature of the *Mahāyāna* School, there is no mention of this Third Council.

Despatch of Missioners

By far the most important result of the Third Council was the sending of missioners to various countries of the world. In Ceylon, Burma and other countries of South-East Asia, the Third Council had momentous results. Trade between India and the countries of South-East Asia existed even in the Buddha's lifetime, for the Jātakas mentioned voyages by merchants across the Bay of Bengal to the countries of South-East Asia. Therefore, even in Buddha's time, some influence of Buddhism must have been felt in the region of South-East Asia. The same must have been true of Ceylon. Now, after the Third Council, the great Asoka's son, Mahinda, who had entered the Order and become an *Arahat*, was sent with four other monks to Ceylon. He met the reigning King Devānampiyatissa on the famous hill of Mahintala, and converted him to Buddhism. Mahinda's mission to Ceylon would be considered in detail later in the lecture, and I may merely note here that it was a landmark in the history of Buddhism, because it was the beginning of the migration of *Theravāda* Buddhism from India to Ceylon and South-East Asia. The missions sent after the Third Council to Burma and South-East Asia were not as successful as the mission to Ceylon, but the seeds of Buddhism were sown also in the region, and a rich harvest was to result in later times.

Fourth Council (in Ceylon)

In India itself, however, Buddhism was meeting many difficulties. In the *Theravāda* or Orthodox Sect itself, there was dissension. At the Third Council, the presiding monk had given his discourse on ' Points of Controversy ', and the list of controversial points clearly indicated that there were ever-widening gaps on doctrinal matters between the various sects of both the so-called Liberal School and the Orthodox School. In addition, the successors to the throne of Asoka frowned upon Buddhism. It has been suggested by some scholars that the successors of Asoka were not so much against Buddhism as against some Buddhist monks. But whether Buddhism or the Buddhist clergy was persecuted is merely an academic discussion, for the result was the same, that is, Buddhism suddenly ceased to be the official religion of the empire, and became an illegal religion instead. The main school of *Theravāda* Buddhism suffered the most, and its literature and traditions were lost in India, to be preserved only in Ceylon, and in Burma and some other countries of South-East Asia. During the period 177-105 B.C., a Synod was held in Ceylon and the Synod committed the entire Pāli Canon and the commentaries to writing on palm leaves. This was the Fourth Great Council according to the *Theravāda* School, and although it was not recognised in India, the work of the Council was of the greatest significance in the history of Buddhism, because all the scriptures in Pāli were committed to writing. From this

time onwards, the main Sect of the *Theravāda* School disappeared in India, and it found a new and permanent home in Ceylon. This *Theravāda* School was later to be called the Southern School or the *Hīnayāna* School, although both are misnomers.

Now let us pause and consider the reasons why Ceylon should have become the new centre of the Orthodox Buddhist faith. The main reason was the firm foundation of Orthodox Buddhism laid by the great monk Mahinda. His was undoubtedly the most successful of all the Buddhist Missions sent by Asoka after the Third Council. The King of Laṅkā, or Ceylon, at the time was the great Tissa, and a great admirer of Asoka, and perhaps that was the reason why Moggaliputta Tissa chose to send Mahinda to Ceylon. Mahinda was the son of Asoka, and he was fourteen years of age at the time Asoka was crowned, and he was the heir to Asoka's throne. But he resolved to renounce the world, and was ordained six years later. His preceptor was the great Moggaliputta Tissa himself, who presided over the Third Council. Mahinda became an *Arahat* on the day of his ordination, but spent three whole years under Moggaliputta Tissa in learning the scriptures. When his preceptor retired to a far away place as he was displeased by the presence of heretics in the Order, Mahinda took charge of the thousand disciples. When the Third Council was held, Mahinda had been an *Arahat* for some twelve years, and was renowned for his great learning.

The dramatic meeting between Mahinda and Tissa led to the conversion of the king to Buddhism. Let me describe to you the meeting. King Tissa and his men-at-arms had set out on an elk hunt, and they were resting at the place now named Mahintala, when he heard his name being called. He looked round in great surprise, and saw the yellow-robed Mahinda, and the mere sight of this prince, turned monk, roused feelings of ecstasy and awe in the minds of the king and his retinue. Mahinda then tested the king's intelligence by means of puzzles, and finding it satisfactory, Mahinda gave a religious discourse, as the result of which the king and his followers became Buddhists. When Tissa discovered that the venerable monk was none other than the son of Asoka, his pleasure knew no limits. The Princess Anulā, the sister of the king, with her five hundred maids-of-honour also happened to arrive on the scene, and they also were converted. A great Christian admirer of Buddhism, Bishop Copleston, summed up the personality of this great monk, the bringer of Buddhism to Ceylon, in these words: "The Emperor's own son had given up the pride of vice-regal authority, and the prospect of the Chariot of Empire, to be robed among the followers of purity and love. This Mahinda must have been a man of extraordinary power. He must have combined the tone and deportment of the calm hermit, the prodigious memory of the trained student, and the active capacities of the statesman."

Soon his extraordinary personality was converting, not only king, princes, princesses, courtiers,

and maids-of-honour, but the common people. He ordained many Sinhalese, so that the Buddhist Order of monks became firmly established in Ceylon. He called his royal sister, Princess Saṅghamittā, now a Buddhist nun, to come to Ceylon, and ordain Princess Anulā and her ladies, and thus Ceylon was the one country outside India where an Order of Buddhist Nuns was established. The king, in exact imitation of the King Bimbisāra who donated the Veḷuvana Park to the Buddha, donated the Mahāmegha Park to Mahinda and his Order, and imitating Asoka, he built *thūpas* and gave his patronage and protection to Buddhism in Ceylon. The former Princess, the Nun Saṅghamittā, brought with her a cutting of the Sacred Bo Tree from Buddha-Gaya. After it was re-planted at the king's capital, it flourished into a great Bo Tree. The tree still stands at present, although the king's great capital stands only in ruins. Throughout the last 2,200 years since it was transplanted, this Bo Tree has been a second Buddha-Gaya to millions of Buddhist pilgrims. The saintly monk Mahinda brought with him the Scriptures and the Commentaries, but he brought them orally, and he translated them orally into Sinhalese also. He spent the rest of his life in Ceylon, and died in Ceylon, beloved, respected and acclaimed throughout the island.

Milinda and Nāgasena

In India, although Buddhism was persecuted in the North-East, it began to flourish in the North-West. During the reign of Asoka,

Buddhism had expanded to all parts of India, but after Asoka, the lamps that he lit began to go out one by one in most parts of India. During the two centuries that followed the death of Asoka, North-West India fell into the hands of the Greek invaders, but Buddhism continued to flourish, because of either tolerance or active patronage given by the new rulers. One of these Indo-Greek Kings, King Menander (called Milinda in Pāli) became a great patron of Buddhism after his famous debate with the monk Nāgasena. Menander lived about the 1st century B.C., and from the beginning as a Greek with a tradition of centuries of philosophy behind him, he became attracted towards the philosophy of Buddhism. He was a scholar who had read and considered deeply, and his heart yearned to discuss certain doubts and criticisms he had in Buddhism. He approached many teachers, but none could stand up to him in debate or answer his questions satisfactorily. He voiced his despair in the famous words, "Empty, alas! is Jambudīpa. All Jambudīpa is merely empty gossip and profitless hearsay. There is no monk nor wise man who is capable of disputing with me and solving my doubts." But even as he exclaimed in despair, he saw the Venerable Nāgasena passing by on his daily round of begging for alms-food, and the calm dignity of the monk made a deep impression on the king's mind. Following the monk to his monastery, the king asked his questions, and the monk answered, and these questions and answers have become preserved for all time in the *Milindapañha*, one of the most important Buddhist works composed after the

death of the Buddha. The king's main difficulty was how to reconcile the *anattā* doctrine and the doctrine of re-birth, which he thought to be absolutely contrary to each other. He could not understand how a Buddhist could believe in re-birth, if he insisted at the same time that there was 'no soul', 'no self', 'no ego'. Nāgasena was a great scholar himself. He was the son of a Brahmin in a village in the Himalayas, and became well-learned in the Vedas. He entered the Buddhist Order just to learn philosophy, but soon became a *Sotāpanna*. Then he went to North-Eastern India for further studies, and he became an *Arahat*. He then came back to North-Western India. He gave his masterly answers to the king who became a devout Buddhist. According to orthodox Buddhist tradition, the king later renounced the throne in favour of his son, and became an *Arahat*. This tradition is supported by the Greek historian Plutarch's statement that after the king's death, his ashes were the cause of dispute among many Indian cities, and finally the relics were divided among them for enshrinement in *thūpas*. In the opinion of many scholars of the history of Buddhism, Nāgasena's answers, and the *Milindapañha* which contained the answers, constituted a great effort to win over unorthodox Buddhist sects back to the orthodox fold.

Kaṇiṣka's Council

Milinda's kingdom was in about the year 25 A.D. conquered by the invading Kushans, led

by their chief Kadphises the First. His son Kadphises the Second conquered more territory in North-West India. The Kushans, although invaders, were acquainted with Buddhism even before they entered India, and under these two Kushan kings, Buddhism was more than tolerated. Then in 78 A.D., the greatest of the Kushan kings, Kaṇiṣka came to the throne. It would seem that Kaṇiṣka did not belong to the same family as the Kadphises, and he was at first unsympathetic towards Buddhism. His first action as king was to invade the Ganges Valley, and it is generally believed that his armies reached as far east as Magadha, the original home of Buddhism. He had always been sceptical of the Buddhist doctrine of *Kamma*, but like Asoka before him, after his conquests and the blood-baths he gave to the conquered regions, he was stricken with remorse, and was converted to Buddhism. Like Asoka also, he turned his new Indian Empire into a Buddhist Empire. Like Asoka before him also, he sought for relics and enshrined them in *thūpas* all over his Empire. Finally, again like Asoka before him, he called a Great Council of monks. This has always been recognised in India as the Fourth Council, but the *Theravāda* School has always ignored it. Mahāyānists, of course, have always recognized it as the Fourth Council, yet the Council was organized not by the *Mahāsaṅghikas*, but by the less Orthodox branch of the Orthodox School, the *Sarvāstivāda* School, with its many sub-sects. The great aim of the king and the monks were to reconcile the different viewpoints of the various schools

of Buddhism, so that controversy should end for ever. But that was also the dream and aim of the first Three Councils, and by the year 78 A.D., the breach between the *Theravādins* and other sects was beyond bridging. There were still stray *Theravāda* monasteries here and there, but they followed a fast-disappearing tradition, for as I have explained above, the *Theravāda* School had migrated to Ceylon long ago.

Hinduism, shaken to its foundations by the advent of the Buddha, had now recovered its poise. Buddha's teachings themselves had affected Hinduism, and if Buddhism marked an era of Reformation in Hinduism, it was now the era of a counter-reformation. Moreover, whereas Hindu monarchs sometimes persecuted Buddhism, Buddhist monarchs, as for example, the great Kaṇiṣka, never persecuted Hinduism, but sometimes even patronized it. As a result, many ideas of Hinduism now entered Buddhism in North India. The main task of Kaṇiṣka's Council was the composition of new commentaries on the Buddhist Scriptures. However, one could see in which direction the wind was blowing, from the fact that the language of the commentaries was Sanskrit, not the Pāli traditional to the *Theravāda* School. The Council did achieve a unity, in that all the doctrines of the opposing schools, except the uncompromising and unrepresented *Theravāda*, combined and produced the *Mahāyāna* School of Buddhism. After this Council, Kaṇiṣka's Gandhāra became a thriving centre of Buddhism. At the great Buddhist universities, like the one at

Taxila, their scholar-monks studied Buddhism in thousands. Although a monastic Buddhist university, Taxila attracted laymen and non-Buddhists, and Tibetan and Chinese monks and scholars came to study there. Even Theravādins came to study the new philosophy of the *Mahāyāna* School. With the fall of the Kushan Dynasty by about the 3rd century A.D., Buddhism lost a line of great patrons, and although the Imperial Guptas, who appeared in Magadha in the 4th century A.D., and then controlled the whole of North India were tolerant of Buddhism and even patronized it sometimes, except for final flickers, Buddhism in India was swiftly fading.

The great monasteries and monastic universities of Gandhāra and Magadha continued to flourish, but the age of the Imperial Guptas marked the triumph of Hindu culture and Hindu thought. The Chinese Pilgrim Fa-hien, travelling in India at the close of the 4th and the beginning of the 5th century A.D., described the Buddhist monasteries and institutions that he visited, showed his enthusiasm for the Imperial Guptas for their tolerance, learning, and administrative ability, and he had the impression that Buddhism was as important as Hinduism in the Gupta period. But appearances were deceptive, for the age of the Guptas was the age of the decline of even *Mahāyāna* Buddhism in India. The Huns came down from the North into Gandhāra at the end of the 5th century and the beginning of the 6th century A.D., and the Buddhist monasteries and sacred edifices of North-West India were the special

object of their fury. Monks, scholars, manuscripts, buildings alike died in flame and blood, and over the University of Taxila fell a silence and a destruction, beyond any hope of reconstruction or revival.

King Harṣa

In India itself, the Hun invasions brought confusion and disorder, for the Gupta Empire broke up into a series of petty kingdoms. A temporary respite resulted with the appearance of Harṣa in 605 A.D. His original kingdom was in the North-West at the entrance of the Ganges valley, and it took him some thirty-six years to unite Northern India into one Empire again. Then he devoted himself to maintaining peace in his Empire. A Buddhist, he had for his example, Asoka and Kaṇiṣka, and he became a great patron of Buddhism building many *thūpas* on the Ganges, endowing monasteries, and encouraging the continuance of the traditions of Buddhistic learning at the monastic University of Nālanda. The Chinese Pilgrim Hiuen-Tsang, who travelled in India during the period 630-644 A.D., met Harṣa, and was greatly impressed by the emperor's patronage of Buddhism. Harṣa showed toleration to all religions and religious sects in his dominions, and he showed special favour to Hinduism. However, by this time, Hinduism was becoming intolerant of Buddhism, for a new school of Hindu thought, 'Puranic Hinduism' or 'Neo-Hinduism' had evolved itself, and its emphasis was on a rigid caste-system. The result was a further decline of Buddhism, and when

another Chinese pilgrim I-Tsing visited India during the period 671-695 A.D., he noticed with great sorrow that Buddhism was swiftly dying in India. The dying religion, however, was able to give a final flicker at Magadha under the Pāla kings in the 10th century. The Pāla kings founded two new Buddhist monastic universities, and gave their patronage also to Nālanda. There was a revival of the missionary zeal, and monk-scholars of these universities went to South-East Asia to spread the *Mahāyāṇa* Buddhism. Nālandā came to have a very close relationship with the Śailendra Kingdom of the Malay Archipelago, and Buddhism in Tibet was reformed by monk-scholars from the Pāla Kingdom. Soon, however, the decline of Buddhism continued, and in about the year 1000 A.D., the Muslim conquerors of India gave the final deathblow to Buddhism in India.

Theravāda and Mahāyāna

I may here pause and attempt to explain the essential difference in doctrine between *Theravāda* Buddhism and *Mahāyāna* Buddhism, and to consider the relationship between *Theravāda* and *Mahāyāna* Schools. The term *Hīnayāna* or the 'Lesser Vehicle' is a contemptuous term applied to *Theravāda* Buddhism, but the Mahāyānists themselves never use this epithet, for the Mahāyānists never regard *Theravāda* Buddhism as being false and untrue. But they do regard it as narrow, being incomplete. On the other hand, the *Theravāda* School considers the Mahāyānists to be too specu-

lative and, therefore, wanderers from the actual words of the Buddha. The term *Mahāyāna* or 'The Great Vehicle' must have evolved out of the original term *Mahāsaṅghika* or 'members of the Great Council', and there has never been an attempt among the Mahāyānists themselves to hold their School as the 'Superior School' and the opposing School as the 'Inferior School'. The term *Theravāda* or 'The Doctrine of the Elders' is a term of respect. The fundamentals for both Schools are the same, namely, the Four Noble Truths, the Noble Eightfold Path, the theory of *Kamma*, the non-existence of the Soul, and the gradual stages of spiritual advancement, and, therefore, it is not surprising that in the many centres of Mahāyānist Buddhism in India, the Chinese pilgrims found monks from both schools studying side by side. However, the two Schools have two main differences of opinion, namely, in their attitude to the words of the Buddha, and in their conception of the Buddha. The Theravādins feel that the words of the Buddha are complete and comprehensive, and there is no ground for speculation. They feel themselves bound by the canon, and they are ever guardians of the *dhamma* as handed down to them since the First Council. The Mahāyānists, however, are metaphysical and speculative, and they feel that the canon is merely the base on which further developments are possible. To the *Theravāda* School, with all their deep regard and respect for their great Teacher the Buddha, the Buddha's body is an ordinary human body, subject to all the ills of a human body. In

contrast, the Mahāyānists consider the Buddha to be supermundane, and believe that his body has no defiled elements and is not subjected to the ordinary processes of decay. This Mahāyānist conception of the Buddha is at the root of two special beliefs of the School, first, that the stages of spiritual advancement can be achieved also by mere faith in the Buddha, and second, that all should strive to become Bodhisattas or Buddhas-to-be.

The new flowering of Buddhism in its *Mahāyāna* form in North India from the time of Kaṇiṣka, had its effects on the *Theravāda* School established in Ceylon and in South-East Asia. Even in Ceylon, there was a struggle between the *Theravāda* School and *Mahāyāna* School. Mahāyānist influences came into Burma and South-East Asia, both directly from India, and indirectly by way of China. But in these countries there was no conflict between *Mahāyāna* and *Theravāda* Schools, for the reason that the *Theravāda* Schools themselves were not very strong, and the doctrines of both Schools were combined and absorbed by the peoples of those regions as Buddhism. However, the final victory of *Theravāda* School was assured by the appearance in the fifth century A.D. of Buddhaghosa, undoubtedly the greatest exponent of the doctrines of the *Theravāda* School.

Buddhaghosa

The Burmese have a centuries-old firm tradition that Buddhaghosa was born in South Burma, and therefore a Mon by birth. Until recent years,

this tradition of the Burmese was treated with scepticism and ridicule by Western scholars. Since Eliot's sympathetic support of the Burmese tradition, in his great work, *Hinduism and Buddhism*, many scholars think that the Burmese tradition is not so ridiculous and impossible after all. However, whether South Burma or Buddha-Gayā was his birth place, he studied for a long time at a monastery of Sinhalese monks in South India. Mahāthera Revata was the head of the monastery. The young man, who later was to become the monk Buddhaghosa, was proud and conceited of his knowledge of the Vedas, but to his dismay, he was defeated in debate with Revata. He became interested in Buddhist scholarship, and entered the Buddhist Order to learn the Buddhist scriptures. He studied under Revata, but the great teacher was impressed with the ability of his pupil, and advised him to go to Ceylon, for Pāli Buddhist literature had disappeared from India. The *Piṭakas* that were studied in his monastery, explained Revata, were brought back from Ceylon, and the monastery did not have the Commentaries. Buddhaghosa duly arrived in Ceylon, and found to his satisfaction that the *Piṭakas*, the Commentaries and the Traditions were the pure scriptures and traditions of *Theravāda* Buddhism. He found, however, that the original Commentaries in Pāli had been lost in course of centuries, and only the Sinhalese versions remained. He asked permission from the monks to re-translate the Commentaries into Pāli, but his seeming pride and conceit dismayed the Sinhalese monks, and they gave him two short stanzas in

Pali Piṭakas to comment on, as a test of his scholarship. The result was the *Path of Purity*, in which Buddhaghosa gave a compendium of the whole of the Piṭakas, and crystallized for all time the teachings of the Buddha. Buddhaghosa re-translated the Sinhalese Commentaries into Pali, and composed his own Commentaries. Buddhaghosa's work brought about a second flowering of *Theravāda* Buddhism. Ceylon became the centre of this second flowering, and from it spread *Theravāda* Buddhism into South-East Asia. Thus Ceylon was the centre, and Buddhaghosa was the apostle of the *Theravāda* Buddhism in South-East Asia.

Revival of Theravāda Buddhism in South-East Asia

After one or two centuries, however, *Theravāda* Buddhism again waned in Burma and other countries of South-East Asia, and the rule of the Pāla Dynasty in Magadha encouraged the *Mahāyāna* School, not the *Theravāda* School in South-East Asia. As we have seen, by the close of the 12th century, Buddhism had disappeared from the land of its birth, India. In Ceylon itself, in the eleventh century, the Sinhalese were struggling for survival against the Cola invasions from South India, and Buddhism itself was in danger. In this dark hour of Buddhism, there appeared a new champion in the person of Anawrahta, King of Pagan in Upper Burma. Anawrahta came to the throne of Pagan in 1044, and in the next ten years, he was able to unite the whole of Burma into the

first Burmese Empire. When Anawrahta came to the throne in 1044, the religion of his people was native spirit worship, mixed with Mahāyānist Buddhism. Anawrahta was not satisfied, and like Menander in India before him, longed for the truth. Then a hunter found a wandering monk in the forest, and brought him to the king. It was the meeting of Mahinda and Tissa in Ceylon repeated. Anawrahta gazed in ecstasy and awe at the monk, standing with grace and dignity, fearless, tranquil, and unperturbed. "Lord, of what race art thou? Art thou spirit or man?" asked the king. The monk was Shin Arahan, a Mon from South Burma, and an *Arahat*. The king became converted to *Theravāda* Buddhism, and soon he made it the official religion of his people. He made his capital city, Pagan, the new centre of *Theravāda* Buddhism, and in its teeming temples and monasteries, the traditions of Buddhistic learning and scholarship were continued. Anawrahta's influence was felt in other countries of South-East Asia, and *Theravāda* Buddhism was revived. The Kings of Pagan assisted in the great revival of Buddhism in Ceylon in the 12th Century, and Burma and Ceylon thus became the main centres of *Theravāda* Buddhism. The 13th century saw the growing importance of Thailand as another main centre of *Theravāda* Buddhism, and thus Ceylon, Burma, and Thailand have preserved Buddhism in its purest and orthodox form up to the present day.

King Mindon in 1871 held the Fifth Great Council of *Theravāda* Buddhism in his

golden city of Mandalay, and the text of the Scriptures was recorded on marble slabs. With the passing of the kings in Burma and Ceylon and the British rule that followed, the royal patronage, which was essential in the expansion of Buddhism, was removed, but the British Government gave religious toleration, and although Buddhism in Burma and Ceylon was weakened, it did not decay. In the Sinhalese and Burmese monasteries, the tradition of Buddhist scholarship was continued, and in the day-to-day life of the Sinhalese and Burmese people, Buddhism never waned. Thailand never lost her independence, and thus royal patronage has never been lacking from Thai Buddhism. After the regaining of their independence by Ceylon and Burma, there has been a revival of Buddhism. On the occasion of the 2500th Anniversary of Buddha's *mahāparinibbāna*, there was held in Rangoon the Sixth Great Council where the texts of Sinhalese, Burmese, Thai, Cambodian, Laotion, and English versions of the Pāli Scriptures were consulted and the final version approved was printed by special presses. The 2500th Anniversary of the Buddha's *mahāparinibbāna* was celebrated in all the countries of South-East Asia and in India itself, and the pomp, the splendour, the religious fervour, and the deep scholarship which characterised all the celebrations seem to me to show that we are witnessing the Third flowering of *Theravāda* Buddhism in South-East Asia.

APPENDIX A

Third Lecture : On The Saṅgha

SĪMĀ

Sīmā, a Pāli word, means a demarcated area. For transacting the business of the Saṅgha, the Lord Buddha has differentiated between two kinds of *sīmā*, namely,

(1) *Baddhasīmā*, and
(2) *Abaddhasīmā*.

(1) A *Baddhasīmā* is an area of land, which has been marked off as needed, and which is declared by the Saṅgha as *sīmā* where the Saṅgha may unanimously transact their business. This area must at least be spacious enough to enable twenty-one monks to assemble and seat themselves, and must not exceed three *yojanas* at the most.

According to learned works, a *yojana* is variously defined as a distance of about 12 miles and 6 furlongs at the maximum, or as 9 miles and 480 feet, or as 1 mile and 720 feet at the minimum. In this case, we should leave aside the maximum measurements, and it would be fitting if we take the minimum definition of a *yojana*.

'Declaration' (of a *sīmā*) means the recognition and acceptance by unanimous agreement of the monks assembled at the meeting which pronounces the declaration. The form of declaration will be indicated below. When we talk of the ordination of a monk, or the induction of a person into monkhood, in a *sīmā*, we mean this kind of declared *Baddhasīmā*.

(2) An *Abaddhasīmā* is one which does not need to be declared as such by the Saṅgha, but which exists as

a demarcated area by itself. There are three kinds of such an area, namely,

(i) *Gāmasīmā*,
(ii) *Sattabbhantarāsīmā*, and
(iii) *Udakukkhepasīmā*.

(i) *Gāmasīmā* means a village tract which has been marked off by the civil authorities as under the charge of a headman for purposes of collecting taxes or revenue. If the authorities set apart a portion of such a village tract and assign this portion as a separate tract to a certain individual, then this separately marked off area is known as *Visumgāma* or Separate village Tract.

(ii) *Sattabbhantarasīmā* means an area which extends all round to a distance of 7 Abbhantara from the outer fringe of the assembly of monks who have met to transact the Saṅgha business in a forest region which is not included in any village tract. The unit of measurement called an Abbhantara is 28 cubits or 14 yards.

(iii) *Udakukkhepasīmā* means an area which extends all round to a distance where water would fall when splashed by hand from the outer fringe of the assembly of monks who have met to transact the Saṅgha business on a stretch of water, such as, a river, a creek, a lake, a pond, or part of a sea, which has been naturally formed and which has not been artificially made by man. This kind of *sīmā* is also called a Water *Sīmā*. When the business of the Saṅgha is transacted in such a Water *Sīmā*, it can be transacted either in the water or on a raft or boat or building on the water which is not contiguous with the shore. It can also be transacted on a sandbank or piece of land which may be dry in summer or the cold season but which is covered by water throughout the four months of the rainy season.

The reason for declaring a Baddhasīmā

When a business of the Saṅgha is transacted, all the monks in the *sīmā* or (naturally) demarcated area

where the business is transacted, must meet in assembly. For instance, if a business of the Saṅgha such as an ordination or a sabbatical confessional or an End of Lent *Pavāraṇā* ceremony is transacted in a village tract which is about five miles in area (*i.e.*, a *Gāmasīmā*), all the monks in that village tract of five miles must meet together. If there are monks in the area who are unable to attend the meeting, their agreement to the proceedings must be secured by proxy. And while the business of the Saṅgha is being transacted, no monks from outside the area must enter the village tract. Only when the business is transacted by unanimous agreement of the monks in the entire *sīmā*, without dissent or difference of opinion, can that business of the Saṅgha be regarded as having been successfully completed.

If the above conditions are not fulfilled, and while the Saṅgha business is being transacted, if there is even a single monk outside the assembly of monks at a distance farther than two and a half cubits (one and a quarter yard), who has not given his agreement, the effect is that there is a division amongst the Saṅgha, and so the business of the Saṅgha cannot be taken as successfully transacted. Thus, in places where there are many monks, it is a difficult matter to transact any business of the Saṅgha by getting all the monks to assemble in a *Gāmasīmā*, without exception.

Therefore, to facilitate the assembly of monks in a single unanimous body, the Lord Buddha has permitted the declaration of a *Baddhasīmā* with a narrower demarcated area.

Procedure in declaring a Baddhasīmā

When it is desired to declare or designate a (*Baddha*) *sīmā* inside a village area called a *Gāmasīmā*, all the monks in that village area must be invited to assemble and must assemble. If there are monks who cannot attend, their agreement to the proceedings must

be obtained and brought to the assembly. As it is not permitted to declare a *sīmā* on the site of an existing *sīmā*, the first step is to declare the annulment or revocation of a *sīmā* at the site chosen, so that if the site should have been an old *sīmā*, it would become annulled or abolished. If it is certain, however, that the site has never been an old *sīmā*, then this revocation or annulment is not necessary. To ensure that no monks from outside the village area come into the area while the *sīmā* is being declared, guards are placed at the entrances to the village area. At the four quarters or four quarters plus four corners of the site which is to be declared a *sīmā*, boundary markers such as stone pillars or water are to be kept in readiness.

When these preliminary steps have been taken, a competent monk asks the question: "What is the boundary marker in the east for the *sīmā* which is now to be declared?" Another monk answers: "Your Reverend, a stone pillar." or 'water' as the case may be. Then the first monk declares to the assembly of monks that this stone pillar or water, as the case may be, is the boundary mark of the *sīmā* about to be declared. Then the next boundary mark in the south-east or the south is similarly inquired into and declared, and so on in a right-hand direction (or clock-wise), till the east is again reached when the boundary mark in the east is again inquired into and declared. Thus one complete round of boundary marks is encompassed. Then, a competent monk, on behalf of the Saṅgha, declares the *sīmā* as having come into existence, by addressing the assembled Saṅgha as follows:

"Your Reverences, may the assembled Saṅgha listen to my words. The boundary marks on all surroundings sides have now been declared. If this is the right time and occasion, the Saṅgha should declare by these boundary marks a *sīmā* where the Saṅgha may conduct fair and equal relations amongst themselves, and may hold the sabbatical confession in unanimous

assembly. This is a proposal for your preliminary information.

"Your Reverences, may the assembled Saṅgha listen to my words. The boundary marks on all surrounding sides have now been declared. The Saṅgha declare by these boundary marks a *sīmā* where the Saṅgha may conduct fair and equal relations amongst themselves and may hold the sabbatical confession in unanimous assembly. If there is dissent (to this declaration), objection may be expressed now. If there is agreement, may silence be observed.

"The Saṅgha have now declared the *sīmā* demarcated by these boundary marks, where the Saṅgha may conduct fair and equal relations amongst themselves and may hold the sabbatical confession in unanimous assembly. The Saṅgha agree to and approve of this declaration. Therefore, they remain silent. By this silence I recognise that they agree and approve."

A *sīmā* which is declared according to the above procedure is called a *Baddhasīmā*. If the business of the Saṅgha is transacted in a *Baddhasīmā*, the unanimous agreement of only the monks assembled in the *sīmā* need be obtained. The presence of other monks near but outside the *sīmā* does not vitiate the transaction of the Saṅgha business in the *sīmā*. As the *Baddhasīmā* is generally only about forty to sixty feet in extent, or at most about a hundred feet, it facilitates the unanimous assemblage of monks within it, and the prevention of monks coming in while the business of the Saṅgha is being transacted. In the text where the ordination of a monk is described, the fact that the aspirant to monkhood is brought within a *sīmā* and ordained there, is to facilitate such unanimous assemblage of monks.

Declaration of a sīmā after obtaining a Visumgāma

In declaring a *Baddhasīmā* in a village area called *Gāmasīmā*, according to the procedure described above,

it is not easy to get all the monks to assemble and to ensure that no outside monks come into the village area while the ceremony of *sīmā* declaration is being conducted, in localities where there is a very large number of monks. To avoid this difficulty in such a locality, an individual interested in the matter can apply to the authorities concerned to set apart a certain portion of the original village area, as a separate village area, designated as *Visumgāma*. If the Governmental authorities grant to this individual the applied for area as a separate village area after taking it out from the original village tract, then this separated area is known as *Visumgāma*. In other words, it is a village area, entirely separate from the main village area. Some (scholars) believe that to be a proper *Visumgāma*, it has to be granted outright. But the fundamental requirement or characteristic of a *Visumgāma* is that it should be free from the status of an area which is administered by or on which revenue is collected by the headman of the main village area. It is in the position of a separate village tract, which is distinct and separate from other village tracts as originally demarcated by the authorities.

When a *Baddhasīmā* is declared in a *Visumgāmasīmā*, only the monks in the *Visumgāma* need assemble unanimously according to the procedure described above to declare the *Baddhasīmā*. The declaration of a *Baddhasīmā* within a *Visumgāmasīmā* is all the more facilitated by the fact that the area is smaller (than a village tract), and thus it is easier to get all the monks to assemble unanimously and to prevent the coming in of monks from outside the area. That is why a *Baddhasīmā* is declared after a *Visumgāma* is applied for and obtained.

It is to be specially noted that at least four monks must be present in declaring or annulling a *sīmā*.

APPENDIX B

Third Lecture: On The Saṅgha

GARUḌHAMMA *OR* EIGHT IMPORTANT RULES FOR BUDDHIST NUNS

1. A nun who has been ordained (even) for a century must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day. This rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

2. A nun must not spend the rains in a residence where there is no monk. This rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

3. Every half month a nun should desire two things from the Order of monks: the asking (as to the date) of the Observance day, and the coming for the exhortation. This rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

4. After the rains, a nun must keep the ceremony held at the end of the rains before both Orders, in respect of three matters: what was seen, what was heard, what was suspected. This rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

5. A nun, offending against an important rule, must undergo the *mānatta* discipline for half a month before both Orders. This rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

6. When, as a novice, she has been trained in the six rules for two years, she should seek ordination from both Orders. This rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

7. A monk is not to be reviled or abused in any way by a nun. This rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

8. From today, admonition of monks by nuns is forbidden, admonition of nuns by monks is not forbidden. This rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

GLOSSARY

Anāgāmi, the third stage of sanctification.
Ānāpāna, mindfulness of breathing.
Anattā, non-existence of the self or the soul.
Arahat, the last and highest stage of sanctification.
Ārammaṇa, a basis; an object of thought or mental process.
Āsava, canker, fourfold—kāmāsava, bhavāsava, diṭṭhāsava and avijjāsava.
Bodhisatta, one in whom there is essence of enlightenment; one who is destined to become a Buddha for the sake of the salvation of the world.
Catu-mahārājika, one of the thirty-one planes of Existence in Buddhism.
Dhammacakka-pavattana Sutta, the first discourse delivered by the Buddha to the five brahmins at Sarnath (Isipatana).
Jātaka, the story of the previous birth of the Buddha.
Pāramī, perfection; the ten principal virtues which a Bodhisatta must acquire fully before he becomes a Buddha.
Paribbājaka, a wandering religious mendicant.
Pātimokkha, a collection of 227 rules of conduct embodied in the Vinaya Piṭaka.
Sakadāgāmi, the second stage of sanctification.
Sotāpatti, the first stage of sanctification.
Thera, an elder monk—age counting not from birth but from admission to the Saṅgha.
Thūpa, a tope; a monument created over the ashes of holy persons.

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gate whether this *dhamma* can really bring to you the benefits of *magga* and *phala* as mentioned above, not in some future existence but in this very lifetime, and after such investigation, to practise the *dhamma* so as to enjoy its benefits fully.

5. The *dhamma* is worthy to be made a part of oneself.

6. The *dhamma* can be fully experienced only by the *eight kinds* of Noble Disciples, namely:

(1) The Noble Disciple who has attained the first path of Sanctity called *Sotāpattimagga.*

(2) The Noble Disciple who has attained the first Fruition of Sanctity called *Sotāpattiphala.*

(3) The Noble Disciple who has attained the second Path of Sanctity called *Sakadāgāmimagga.*

(4) The Noble Disciple who has attained the second Fruition called *Sakadāgāmiphala.*

(5) The Noble Disciple who has attained the third Path of Sanctity called *Anāgāmimagga.*

(6) The Noble Disciple who has attained the third Fruition called *Anāgāmiphala.*

(7) The Noble Disciple who has attained the fourth Path of Sanctity called *Arahattamagga.*

(8) The Noble Disciple who has attained the fourth Fruition of Sanctity and thus becomes an *Arahat.*

The Buddha has thus given a bold assurance about the benefits to be accrued from the practice of the *dhamma.* Therefore, friends, may I request you not to remain content with merely listening to the tenets of the *dhamma,* but personally to investi-

gate whether this *dhamma* can really bring to you the benefits of *magga* and *phala* as mentioned above, not in some future existence but in this very lifetime, and after such investigation, to practise the *dhamma* so as to enjoy its benefits fully.

LECTURE III

THE SAṄGHA

The subject of my talk today is the *Saṅgha*, the Buddhist Order of Monks. I shall divide my talk into *three* topics, namely:

1. A description of how an aspirant for monkhood is admitted into the Order;
2. An exposition of the Vinaya rules which the members of the Saṅgha have to follow;
3. An account of some of the *Arahats* who were prominent during the lifetime of the Buddha.

Rules for Admission

A man can enter the Order of Monks, if he is twenty years of age. In calculating the twenty years, the ten months of gestation in the mother's womb is taken into account. Young men who have not completed twenty years of age can become novices. The following are the conditions which must be fulfilled by a young man who wants to become a novice:

1. He has to approach an ordained monk and ask him for permission to wear the yellow robe.
2. After he has got permission and has donned the yellow robe, he has to ask the

preceptor monk for the Novice's *sīla* which consists of the three *saraṇas*.

3. He has to repeat after the monk, three times and in distinct tones, the three *saraṇas* as follows:

Buddhaṃ saraṇaṃ gacchāmi—I take refuge in the Buddha;

Dhammaṃ saraṇaṃ gacchāmi—I take refuge in the Dhamma;

Saṅghaṃ saraṇaṃ gacchāmi—I take refuge in the Saṅgha.

4. As soon as he has repeated the above three *saraṇas* he becomes a novice.

5. Then he gives the following promises:

(*a*) I refrain from taking the life of other beings;
(*b*) I refrain from stealing other's property;
(*c*) I refrain from sexual intercourse;
(*d*) I refrain from speaking falsehood;
(*e*) I refrain from taking intoxicating drinks;
(*f*) I refrain from taking food when past noon-time;
(*g*) I refrain from dancing, singing, playing music, from causing others to do the same, and from looking at or listening to others doing the same;
(*h*) I refrain from adorning myself with flowers, scents and ointments, beautifying myself and wearing fine clothes;
(*i*) I refrain from using high and noble seats and couches;
(*j*) I refrain from accepting and handling gold, silver and money.